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A HISTORY
OF
CATHOLICITY

IN
NORTHERN OHIO
AND IN THE
DIOCESE OF CLEVELAND

FROM 1749 TO DECEMBER 31, 1900

BY
THE REV. GEORGE F. HOUCK

DIOCESAN CHANCELLOR

V. 1, pt. 1

VOLUME I

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1903

A HISTORY

CATHOLICITY

NORTHERN OHIO

DIOCESE OF CLEVELAND

From 1793 to 1893

THE REV. GEORGE A. HUNTER

Author

CLEVELAND

VOLUME I

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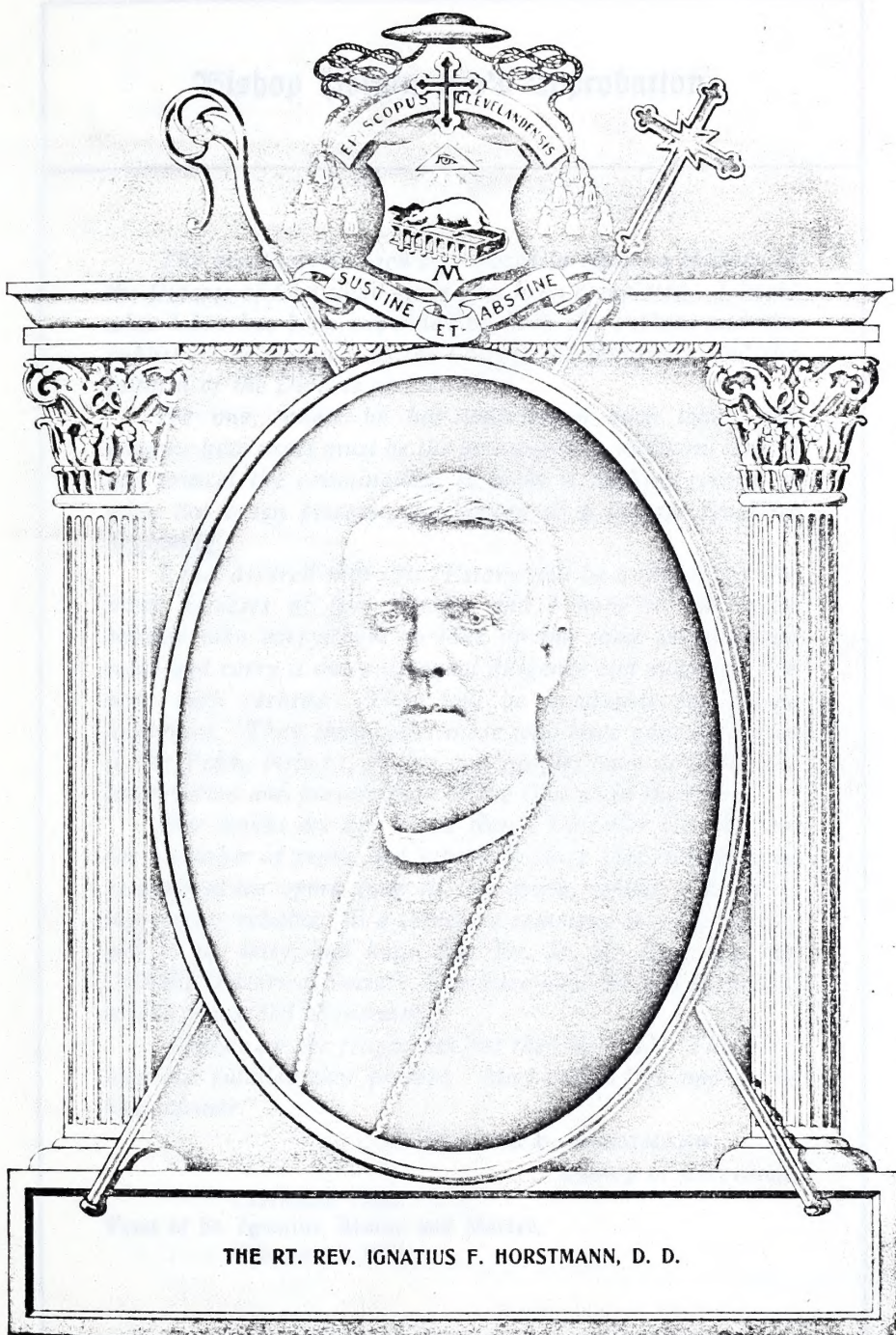
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THE RT. REV. IGNATIUS F. HORSTMANN, D. D.

Bishop Horstmann's Approbation.

The great work which I proposed in 1899—a History of the Diocese of Cleveland—has now been completed. I know what labor has been expended by both the authors and the publishers in giving it to the Clergy, the Religious, and the faithful of the Diocese of Cleveland.

No one, unless he has undertaken such labor, can imagine how exact must be the investigation, and how careful and critical the examination, to make a faithful record of what has taken place in the history of a diocese from its beginning.

I feel assured that this History will be a model for the other dioceses of the country, and I hope it will incite capable men everywhere to take up the same character of work and carry it out with equal diligence and success. We need such records. They will be invaluable for future historians. They show what those who have gone before us in the Faith, bishops, priests and people, have done for the propagation and preservation of the Church in their day.

Our thanks are due to the Rev. Chancellor Houck who, for a number of years, and especially since 1899, has devoted so much of his spare time to this work, which I know is thoroughly reliable. We therefore commend it to our clergy and to the laity, and hope that Mr. M. W. Carr and the Catholic Historical Society, who have now finished the work, will be rewarded abundantly.

"Gather up the fragments lest they be lost." This History has fulfilled that precept. May others "go and do in like manner."

✠ IGNATIUS F. HORSTMANN,
Bishop of Cleveland.

Cleveland, Ohio,
Feast of St. Ignatius, Bishop and Martyr,
February 1, 1903.

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THE PUBLISHERS' PREFACE

WITH some degree of pardonable pride The Catholic Historical Society herewith presents in two quarto volumes of more than one thousand pages each, including the illustrations, the historical record of the establishment, growth and development of Catholicity and Catholic institutions, and the biographical record of Catholic leaders, both clerical and lay, in Northern Ohio and in the Diocese of Cleveland.

We have been enabled to complete our arduous task, first, through the gracious approbation and ready co-operation of the Rt. Rev. Ignatius F. Horstmann, D. D., Bishop of Cleveland; secondly, through the labors of the Rev. George F. Houck, Diocesan Chancellor, who is the author of the first volume of the work; and, thirdly, through the helpful assistance rendered by the great body of the reverend clergy, the heads of the diocesan institutions, and many prominent among the laity. Without such practical aid and encouragement, which are here thankfully acknowledged, little of what was purposed at the beginning could have been so well accomplished by us. Thus aided we do claim to have fulfilled our promises, not alone with respect to the scope and high character of the work, but also as to its style and workmanship and the excellent quality of the material employed in its make-up.

Much arduous labor, and money to the amount of over twenty-five thousand dollars, have been expended in bringing the volumes to their present degree of perfection; and while they may not, in every respect, come up to the high standard of some, or the towering expectation of others, they will, nevertheless, be appreciated by the candid, discriminating majority who prize unvarnished truth and fact plainly and forcibly set forth, and who, in book writing and book making, are equal to distinguishing between the real art which Horace saw, plain in its neatness, and the miscalled art which would not be noticed but for its color and flash.

At any rate, this History will hardly be denied the cordial welcome and support which an enlightened and generous public

always accords and extends to well directed effort and merit; and to which we think it justly entitled, if on no higher grounds than those of having arranged, artistically presented, and preserved a mountain of important historical and biographical facts together with hundreds of excellent engravings for the historian of the future—some Catholic Macaulay, who, co-operating with our successors of the laity, may be able to do full justice to later undertakings in this field.

With even this much accomplished—the blazing of the way, and the setting of guide-posts—our labors will not have been entirely in vain.

MICHAEL W. CARR, President.

Cleveland, Ohio, January, 1903.

NOTE.—We deem it fitting and just to make special record of the generous acts of the persons hereinafter mentioned for their having, in addition to a general support of this History, contributed the expense of making and printing the portraits, sketches or engravings described below. Unaided by these good friends of the diocese we might not have been able to present these subjects thus beautifully illustrated. Accordingly our thanks are hereby extended in each instance as follows:

To the Rt. Rev. Ignatius F. Horstmann, D. D., Bishop of Cleveland, for that of the late Rev. Louis Hoffer, together with other substantial donations; to the Hon. Tom L. Johnson, Mayor of Cleveland, for that of St. Mary's on the "Flats," the first church in Cleveland, St. Paul's, Dungannon, the first church in northern Ohio, and the "Gordon Miter," presented to Bishop Gilmour; to Col. J. J. Sullivan, of Cleveland, president of the Central National Bank, for that of the late Bishop Fenwick, the first bishop in Ohio; to Mr. F. H. Glidden, of Cleveland, founder and head of the Glidden Varnish Works, for that of the late Bishop Gilmour; to Mr. D. E. Leslie, of Cleveland, for that of the late Very Rev. Alexis Caron; to Mr. C. A. Grassell, of Cleveland, for that of the late Archbishop Purcell; to Mr. William Greif, of Cleveland, for that of the late Bishop Rappe; to the Hon. William A. Lynch, of Canton, for that of the late Rev. John Austin Hill; to Mr. James E. Pilliod, of Toledo, for that of St. Francis de Sales' Church, Toledo; to Mr. James P. Madigan, of Cleveland, for that of the late Mr. Patrick J. McKenney; to Messrs. Michael Hannan, Peter R. Fahey and John M. Mulrooney, of Cleveland, for that of a prominent pioneer priest; to Mr. Anthony Carlin, of Cleveland, for that of the late Rt. Rev. Edmund Burke, V. A.; to a "Friend," for that of the late Rev. Francis Westerholt; to the Young Ladies' Sodality and the St. Joseph's Society, of Delphos, for that of the late Rev. John Otto Bredeick; to Mr. Peter F. Whalen, of Toledo, for that of the Rev. Edward Hannin, of Toledo; to the late Mr. Patrick Smith, of Cleveland, for that of the late Very Rev. James Conlan, V. G., and the late Rev. John Dillon; to Mr. John J. O'Donnell, of Cleveland, for that of St. Augustine's Convent, Sisters of Charity, Lakewood; to the Rev. Chancellor Houck, for that of St. Joseph's Church (interior), Tiffin.



THE REV. GEORGE F. HOUCK

THE AUTHOR'S PREFACE

FOLLOWING a long established custom, it may be proper for the author to say, by way of introduction, that the facts, dates, documents, reminiscences, etc., which form the basis of this volume, were collected by him since his official connection with the diocese of Cleveland, principally in the spare hours at his disposal in the Chancery office during the past quarter of a century, and especially during the past three years. These hours, together with those snatched from sleep during that time, he has devoted in great part to arranging and compiling, comparing and sifting the matter obtained from the various historical sources within his reach. The result of his labors, covering the period from 1749 to December 31, 1900, he now places before the public in this volume, with the confidence that the earnest effort for truth and accuracy with which he has written, will make it generally acceptable.

To give form and connection to a mass of historical data accumulated by him for many years, the author published in 1888 an unpretentious volume, entitled "THE CHURCH IN NORTHERN OHIO." It was kindly received, as is evidenced by the fact that within three years it reached a fourth edition. Its scope being, to give only a bare outline of the history of the diocese, the narrative was necessarily brief. The size of the volume however indicated but imperfectly the great labor and research required in its preparation, being as it was the first attempt to write the history of the Catholic Church in these parts.

This volume, the first of the two comprising the whole work, is exclusively historical. It aims to fill in the deficiencies of the

historical part of the former work, and to develop what is merely outlined in it. The author has striven to be impartial in bearing witness to the truth. No pains have been spared by him to make it reliable in every respect. It embraces all the important events prior to his connection with the diocese, where he was born, and everything of note that has transpired during his official relationship of a quarter of a century with it. Of these he has personal knowledge to a very great extent, supplemented in most cases by documentary evidence, or other contemporary testimony. For those he had to rely upon the various proofs within reach, official records, newspaper files, the testimony of the older priests who were witnesses to many of the facts, and the testimony of others whose word was no less trustworthy. The parish sketches, and those of the religious institutions also, were submitted for correction and verification to the pastors of the churches and the heads of houses, respectively—both to the present incumbents and their predecessors as well. Therefore the author may be pardoned if he assure the reader of this volume, in advance, that the web of history before him is woven out of facts alone, and in its make-up there is nothing spurious, nothing fictitious. There is no attempt at elegance or grace of style; a plain, unvarnished narrative of facts—not high-sounding, well-balanced periods—has been his exclusive aim. Let the future historian, if he will, add beauty of expression and the charm of polished diction to this plain, unpretentious narrative. The beauty of truth satisfied the author's wish; he strove for nothing more.

The author here makes grateful acknowledgement to his brother priests, to the superiors of the various institutions of the diocese, and to the early Catholic settlers in Cleveland and elsewhere throughout Northern Ohio, for the kindly interest they have shown in the work, and for the pains they have taken to aid him in verifying the facts herein set forth. Their encouragement and assistance have been invaluable to him in the work of collect-

ing, sifting, and collating the material for this history. One of the difficulties the writer had to contend with was that of condensing judiciously the numerous details of parish history, not of general interest; and another, to get at facts, the memory of which had all but disappeared.

Now that this self-imposed duty, in the sense of a labor of love, has been discharged, the author hopes that all those who so kindly aided him may have the satisfaction of knowing that a good start has been made in redeeming from oblivion the memory and great labors of the valiant men—bishops and priests and people—who, from the beginning, toiled with singleness of purpose and self-sacrificing zeal in this portion of God's Church.

GEORGE F. HOUCK.

Cleveland, Ohio, January, 1903.



THE CATHOLIC CHURCH

In Northern Ohio and in the Diocese of Cleveland

PART I

HISTORY OF CATHOLICITY IN NORTHERN OHIO

1749—1847

CHAPTER I

INTRODUCTION OF CATHOLICITY INTO NORTHERN OHIO.

THE JESUIT FATHERS POTIER, DE BONNECAMP AND DE LA RICHARDIE, FIRST MISSIONARIES SENT TO TERRITORY COVERED BY NORTHERN OHIO—THE HURON AND WYANDOT INDIAN TRIBES—FORT SANDUSKY—FATHER POTIER AT SANDUSKY—TRACES OF INDIAN MISSIONS NEAR SANDUSKY RIVER—THE REV. EDMUND BURKE AT FORT MEIGS, ON THE MAUMEE RIVER—FATHER EDWARD FENWICK.

THE territory now covered by the State of Ohio was formerly a part of that vast region, North and South, from the Lakes to the Gulf of Mexico, between the Allegheny and Rocky Mountains, and was known by the name of Louisiana. France first claimed it by right of discovery. Under this claim the bishops of Quebec, Canada, the chief city of the French Canadian Colony, exercised jurisdiction over this territory. The Rt. Rev. Henry M. De Pontbriand, sixth Bishop of Quebec (1741-1760) was the first prelate of that See to perform any episcopal functions within the present limits of the United States, having administered confirmation at Ogdensburg, N. Y., and Detroit, Mich. He also exerted himself in behalf of religion in Louisiana, by directing the Provincial of the Jesuits at Quebec to send thither zealous and able missionaries. Among them were Fathers Peter Potier, Joseph B. De Bonnacamp and John De la Richardie.

all members of the Society of Jesus. Father Potier, a native of France, was born April 2, 1708. He joined the Jesuits in September, 1729, and came to Canada in 1743. Six years later he was sent by his provincial, with the sanction of the Bishop of Quebec, to assist in evangelizing the Hurons at and near Detroit. He soon mastered their language and compiled a Huron grammar.¹ Father Potier was sent to Detroit in 1749. He established a mission among the Huron Indians living a few miles below Detroit, at Blois Blanc Island. They proved unfriendly to Catholic teaching, however, and forced him five years later to leave. Father De la Richardie met a like fate, and quite discouraged by his failure to convert these hostile Indians, he returned to Quebec. But, two years later, he was recalled and did valiant missionary work among the various Indian tribes, notably the Hurons.² These latter were of unsteady habits, and inclined to intemperance. A roving spirit taking possession of them, a part of the tribe pushed along the southern shore of Lake Erie and made sojourns of irregular durations at Sandusky Bay—which they named in their Huron tongue "Ootsandooske"—"There the water is pure!"³ Father Potier, who knew the Hurons and their language thoroughly, followed them in 1749, in which year the Holy Sacrifice was offered up for the first time within the limits of Northern Ohio, Father Bonnecamp having done likewise in Southern Ohio, in the same year, near the Miami river.⁴

At Sandusky Bay a small number (about 60) of the Huron tribe, under the name of Wyandots, permanently settled in 1751, having been induced to do so by Father De la Richardie. A turbulent Huron, named Oruntondi, was their chief; the French called him Nicholas. Soon he opened communication with the English and sought their friendship by killing some French traders, located at the mouth of the Huron river. Father De la Richardie visited them at their French trading posts at intervals from Detroit. He had a log chapel erected for the Wyandots in 1751, on a site about six miles south of the place where later on the English built Fort Sandusky, on the southern edge of a large plain. This chapel,

(1) Shea, *The Catholic Church in U. S.*, Vol. I, pp. 105, 184.

(2) Shea, *Church in U. S.*, Vol. I, pp. 613, 631.

(3) Shea in *Catholic Universe*, Sept. 15, 1881.

(4) Shea, *Church in U. S.*, Vol. I, p. 613.

according to the Catholic Historian, Dr. J. Gilmary Shea, was undoubtedly the first permanently erected within the limits of the State of Ohio—a name given alike by the Hurons and Iroquois to the river that washed its southern border—Ohio—"Oheeo"—"Beautiful river!" However, as above stated, the first Mass was celebrated by Father Potier at Sandusky in 1749.¹ Father De la Richardie resided at his new mission for several years, though Chief Oruntondi forced him to leave it for a time. He died full of years and merit on March 23, 1758, leaving the Hurons, who had become strongly attached to him, without a priest. This pioneer priest of Ohio and its first resident pastor was born in France, on June 7, 1686, and entered the Society of Jesus on October 21, 1703.

Gradually the Jesuit missionaries, resident at Detroit, were called to their eternal reward, and hence their visits to Sandusky became by degrees less frequent, until, with the death of Father Potier, they ceased altogether. Father Potier died at Sanwich, Ont., opposite Detroit, on July 16, 1781, and was the last of the old Jesuit missionaries of the West.²

These Indian missions, as also those of the French trading posts, were abandoned in 1773, when the Jesuits were suppressed, and from that time forward depended entirely on the priests attached to the military posts of the French in Canada and Michigan for spiritual attendance, meagre though it was. The more piously inclined of the Wyandots, and they were not few, went regularly to Detroit to receive the Sacraments. The Faith was thus kept alive among them, though they were in great measure cut off from spiritual care and instructions. The Protestant settlers in these missions attested to this fact, and it is stated by them that down to the commencement of the present century, about 1806, the Wyandots still clung to the Catholic Faith and wore their crucifixes as evidence of their belief. When white settlers began to come to Northern Ohio in large numbers, the Wyandots attracted the attention of the Protestant ministers who had followed these settlers and appeared bent on undoing what the Jesuit missionaries had done under the greatest hardships, to convert and civilize the Indians. Among these proselytisers was a Presbyterian preacher named Joseph Badger. He attempted to pervert the

(1) Shea, *Catholic Universe*, Sept. 15, 1881; Shea, *Church in U. S.*, Vol. III, p. 330.

(2) Shea, *Church in U. S.*, Vol. II, p. 184.

Wyandots, but met with firm resistance from their chiefs, one of whom, it is said, put to death a member of his tribe, because he had apostatized. The Methodists then attempted what the Rev. Badger failed to do, and with better success. The old members of the Wyandot tribe having passed away, their children, who had not been properly instructed, followed the new religious "guides" and so were lost to the Church.¹

Relics and evidences of these Catholic Indian Missions have been found in recent years (the last as late as 1885) near the Sandusky river, at Fremont, and near the Portage river, at Port Clinton, in the form of plain silver crosses, such as are known to have been used by the French Canadian Missionaries.

After the abandonment of the Indian missions, as above stated, not until 1795, do we find a record of anything like a systematic attempt to continue the work so nobly begun by the Jesuits. At that time England, although having recognized some years previous the independence of the United States, continued under various pretexts to hold several western military posts, and even to erect new fortifications on acknowledged American territory. One of these was Fort Meigs, on the Maumee river.² Near it the Rev. Edmund Burke, afterwards Vicar Apostolic of Nova Scotia, began a mission among the Ottawa and Chippewa Indians, as appears from a letter sent the writer by the Catholic Historian of the United States, the late John Gilmary Shea. As the letter is full of historic interest in connection with the condition of Catholicity at that time in Northern Ohio it is given here in full:

"Elizabeth, N. J. Sept. 15, 1887.

"Rev. Dear Father:—I have just ascertained something which was a surprise to me, and may perhaps be new to you. It fills a gap between the retirement of the Jesuits from their Sandusky mission and the coming of Father Fenwick to Ohio.

"A priest, and a man of mark in his day, who became in time a bishop, and Vicar Apostolic of Nova Scotia, was for a time, in 1795-6, a missionary in Northern Ohio. This was the Rev. Edmund Burke, a native of Ireland, and evidently a priest of the Diocese of Dublin, before he came to Canada. He was the last priest of the Diocese of Quebec, and the first English speaking priest in Ohio.

(1) Shea, *Am. Cath. Missions*, p. 203.

(2) Shea, *Church in U. S.*, Vol. III, p. 330.

"The Rev. Edmund Burke was born in Ireland about 1743. He came to Canada May 16, 1787, according to the Abbe Tanguay, who adds that he was for some years parish priest at Saint Pierre and Saint Laurent, on Isle Orleans, from 1791 to 1794. From his letters he was evidently, in 1794, professor (apparently of mathematics) in the Seminary of Quebec. But he longed for priestly work, and seeing that nothing had been done to continue the work of the Jesuit Fathers among the Indians of the West, after the suppression of the Order, and the retirement of Father Dujaunai, who struggled on alone unaided and hampered for some years, he conceived the project of a great Indian mission in the West, and wrote to Archbishop Troy, of Dublin, to induce him to apply to the Sacred Congregation of the Propaganda. The Prefect, Cardinal Antonelli, wrote to Bishop Hubert, of Quebec, in regard to the matter, and that prelate appointed Rev. Edmund Burke his vicar-general for Upper Canada, with very ample powers, soliciting his attention especially to the French mission on Raisin river, now Monroe, Michigan. He set out from Quebec, September 15, 1795, encouraged by the British authorities in Canada, who were now anxious to avail themselves of the influence of Catholic priests over the western Indians. He reached Detroit, and was at Raisin river, where he dedicated the church to St. Anthony of Padua. But on the 2d of February, 1796, he wrote from the 'Miamis' to Archbishop Troy. He says:

"I wrote from Quebec, if I rightly remember, the day before departure for this country; am now distant about five hundred leagues from it, on the western side of Lake Erie, within a few miles of the Miami fort, lately built by the British government. * * * I'm here in the midst of Indians, all heathens. This day a grand council was held in my house by the Ottawas, Chippewas and Pottowatomis. These people receive a certain quantity of Indian corn from the government, and I have been appointed to distribute it. That gives me a consequence among them which I hope will be useful, as soon as I can speak their language, which is not very difficult.

"This (is) the last and most distant parish inhabited by Catholics on this earth; in it is neither law, justice nor subjection. You never meet a man, either Indian or Canadian, without his gun in his hand and his knife at his breast. My house is on the banks of a river which falls into the lake, full of fish and fowl of all sorts; the finest climate in the world, and the most fertile lands. * * * Next summer I go on three hundred leagues towards Mackina, or Lake Superior, where there are some Christian Indians, to see if I can collect them.'

"He solicited the erection of a Prefecture of the Indian Terri-

tory of the West, independent of Quebec, Baltimore and Louisiana, but this was not carried out. This letter, I think, enables us to fix, pretty nearly, the spot where he was. The fort was that erected by the English on the Maumee,* and near which Wayne defeated the Miamis and their confederates. There were probably some Catholics among the soldiers in the fort, and his letter shows he had Canadians. His house, where he must have said Mass, was three miles from the fort, and evidently surrounded by the Indian camps. He wrote from Detroit in May, but in August, 1796, in a letter from Quebec to Archbishop Troy, says that he received his letter of November 30, 1795, at the Miamis in February—that is, of course, February, 1796. His stay, or visits to Ohio, therefore, extended at least from February, 1795, to February, 1796, and possibly a little longer.

"He seems, after some practical experience, to have abandoned his plans of great Indian missions. In 1797 he was at Fort Niagara. In 1803 he was sent by the Bishop of Quebec to Halifax as its first settled pastor. There he erected the Glebe House, which I believe is still the residence of the Archbishop, and he made the plans and laid the foundation of St. Mary's cathedral. He visited Rome in 1816; and the next year (July 4, 1817), was appointed by Pius VII, Bishop of Sion and Vicar Apostolic of Nova Scotia. He died at Halifax, December 1, 1820, according to Archbishop Hannan's sketch, in his seventy-eighth year.

"This gives, I think, Reverend dear friend, another Ohio priest, short as was his stay, and one too conspicuous to be overlooked. I find allusion to his presence in the West, in some letters of Bishop Carroll, and a wandering Dominican Father, Le Deu, and it would seem that when the English finally retired from the posts which they had held in contravention of the treaty of 1783, Rev. Mr. Burke wrote to Bishop Carroll, and may have thought of coming to the Diocese of Baltimore.

"I should be most ungrateful if I did not mention that Bishop Maes, of Covington, who has written a sketch of the Church at Monroe, first told me of Bishop Burke's having been at Raisin river; then I found him in the Register at Quebec. * * *

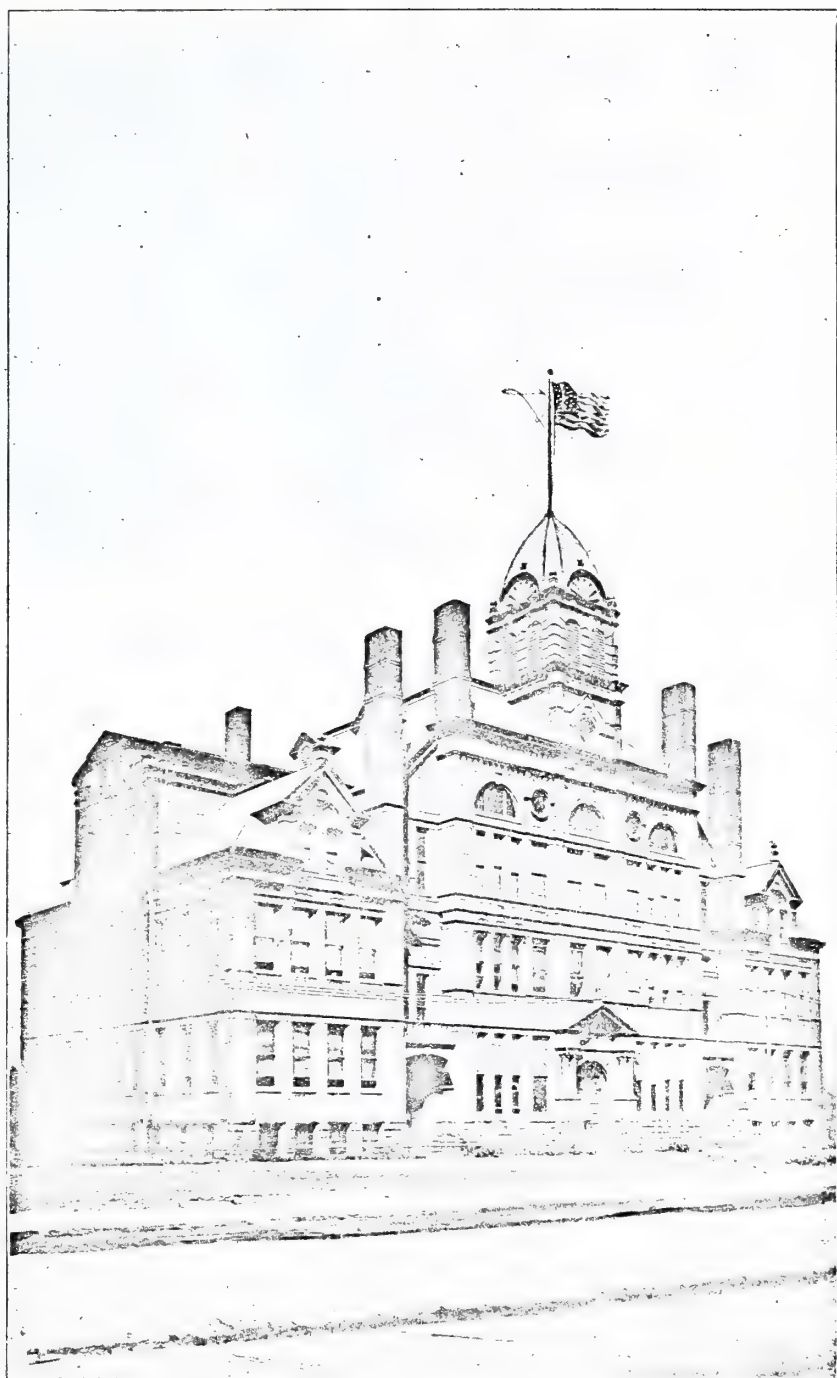
Yours most sincerely,

REV. G. F. HOUCK.

JOHN GILMARY SHEA."

After Father Burke left his unpromising charge, about February, 1796, no priest visited or was stationed in Northern Ohio, until 1817. During this period of twenty years a number of Catholic families came from Maryland and Pennsylvania and settled,

*Fort Meigs, near the present site of Perrysburg, and opposite the present town of Maumee, Lucas county, Ohio.—H.



ST. JOHN'S CATHEDRAL SCHOOL, CLEVELAND.

some in Columbiana county, as early as 1812, others a few years later, in Stark and Wayne counties. The See of Bardstown, Ky., was erected by Pius VII in 1808, and the Rt. Rev. Benedict J. Flaget was appointed its first Bishop. Ohio, with all the territory northwest of the river of that name, was placed temporarily under his charge.¹ In 1812 the saintly Dominican Father, Edward Fenwick, was commissioned by him to look after the spiritual welfare of the Catholics, sparsely settled in Southern and Central Ohio, and to arrange for regular pastoral attendance. In 1817 Father Fenwick paid his first visit to the few Catholic families settled in northeastern Ohio, many of whom had not seen a priest for years. From this visit dates the actual history of Catholicity in Northern Ohio, as since then there has been no intermission in Catholic worship in that part of the State.

(1) Shea, *Church in U. S.*, Vol. III, p. 234.

CHAPTER II

THE RELIGIOUS ORDERS; SECULAR CLERGY;
CHURCHES; 1817—1847.

1. THE DOMINICANS.—THEIR MISSIONS IN COLUMBIANA, MAHONING AND WAYNE COUNTIES—FIRST CATHOLIC SETTLERS IN COLUMBIANA COUNTY—FATHER FENWICK'S FIRST VISIT TO COLUMBIANA COUNTY—FATHERS YOUNG AND HILL—EARLY CATHOLICITY IN CANTON AND WOOSTER—FATHER FENWICK APPOINTED FIRST BISHOP OF CINCINNATI—DOMINICANS GIVE UP THEIR MISSIONS IN NORTHERN OHIO.
2. THE REDEMPTORISTS.—FATHERS SAENDERL, HAETSCHER AND TSCHENHENS TAKE CHARGE OF MISSIONS IN HURON, ERIE, SANDUSKY, CRAWFORD, WYANDOT AND SENECA COUNTIES—BISHOP PURCELL, SECOND BISHOP OF CINCINNATI—THE REDEMPTORISTS RESIGN THEIR MISSIONS.
3. THE SANGUINISTS.—THE VERY REV. F. S. BRUNNER AND OTHER SANGUINIST FATHERS TAKE CHARGE, IN 1844, OF THE MISSIONS RELINQUISHED BY THE REDEMPTORISTS—SANGUINIST CONVENTS ESTABLISHED AT NEW RIEGEL, THOMPSON—THE SUCCESS OF THE SANGUINIST MISSIONS.
4. THE SECULAR CLERGY.—1824-1847.
5. CHURCHES IN NORTHERN OHIO.—1820-1847.
6. FEMALE RELIGIOUS COMMUNITIES.—SANGUINIST SISTERS, AT NEW RIEGEL—NOTRE DAME SISTERS, AT TOLEDO.
7. BISHOPS FENWICK AND PURCELL.

1. THE DOMINICANS.

COLUMBIANA, Mahoning and Wayne counties are the cradle of Catholicity in Northern Ohio, and the Dominicans its first missionaries. It is to be regretted that the records of the early labors of these pioneer priests in Northern Ohio are sadly deficient. In fact, as the writer was informed some years ago by the Very Rev. Provincial of the Dominicans in the United States, no records were kept by the Dominicans, either by themselves while attending to their scattered missions, or by their convents in Kentucky, and in Perry county, Ohio, whence they were sent to Northern Ohio. This account of their early labors, based chiefly on information gathered from historical sketches of churches under their pastoral care, must therefore necessarily be

incomplete; and although meagre, it is hoped it will not fail to prove of interest to the reader.

About the year 1812 a few Catholic families came to America from Ireland. After a long and tedious journey westward from the seaboard, and over the Allegheny mountain range, they crossed the Ohio river near Pittsburg and settled in the dense forest of Columbiana county, about eight miles southwest of its county seat, New Lisbon, then containing only a few log houses and frame shanties. These families were the first Catholic settlers in Northern Ohio. For the reception of the Sacraments they were obliged to go to Pittsburg, eighty miles distant, as there was neither church nor priest nearer. Owing to the great difficulty of making this long journey it naturally followed that it was seldom made, and in consequence the faith of these people grew lukewarm. When Father Fenwick made his first visit to Perry county, Ohio, in 1816, he heard that there was a Catholic settlement of farmers near Hanover, a few miles distant from the present village of Dungannon, in Columbiana county. In June of the following year he extended his pastoral tour, so as to include in his visit the above mentioned Catholic settlers. Great was their joy to welcome that pioneer priest of Northern Ohio, the first to enter their homes since they had left Ireland. Father Fenwick's visit deeply impressed them and aroused in them their dormant faith. He said Mass, preached and administered the Sacraments in a log cabin on the farm of Daniel McAllister, whose guest he was during his stay in the settlement. In 1818 he came again, accompanied by his nephew, the Rev. Nicholas D. Young, also a Dominican, who had been ordained the year previous. Arrangements were now made for regular visits. For a more extended account of religion in this part of Columbiana county, the reader is referred to the parish sketch of Dungannon, which is the oldest congregation in Northern Ohio—the present diocese of Cleveland. In December, 1818, Father Fenwick was directed to establish a convent of his Order near Somerset, Perry county, Ohio, on a tract of land given the Dominicans for that purpose by Mr. P. Dittoe, a fervent and generous Catholic.

This convent was the residence of the Dominican Fathers who attended at regular intervals the missions entrusted to their pas-

toral care in Columbiana, Stark, Mahoning and Wayne counties. Fathers Fenwick and Young were soon joined by others of their Order, each of whom had charge of one or more missions in Northern and Central Ohio. The following is a complete list of their names, viz.: The Revs. Vincent De Raymacher, Charles P. Montgomery, John A. Hill, John G. Alleman, Joseph S. Alemany, P. Fochenkress, J. O'Meara, Thomas H. Martin, A. Fahey, Thomas McGrady, D. J. O'Leary, A. F. Van de Weyer and Richard P. Miles. They labored with zeal and success and left their impress on all the missions under their charge. Hardships and difficulties and disappointments they bore cheerfully. They laid the foundation of religion deeply, so that their successors might, as they did, build thereon a solid edifice.

Among them, Fathers Fenwick, Young and Hill were markedly successful. Their names are intimately associated with the early Catholic history of Northern Ohio; the first two as founders of flourishing congregations in Columbiana and Wayne counties, and Father Hill as the founder of St. John's, Canton.

In connection with this brief narrative of the missionary labors of the Dominican Fathers in Northern Ohio, the following extracts are taken from the U. S. Catholic Miscellany, published at Charleston, S. C., by Bishop England:

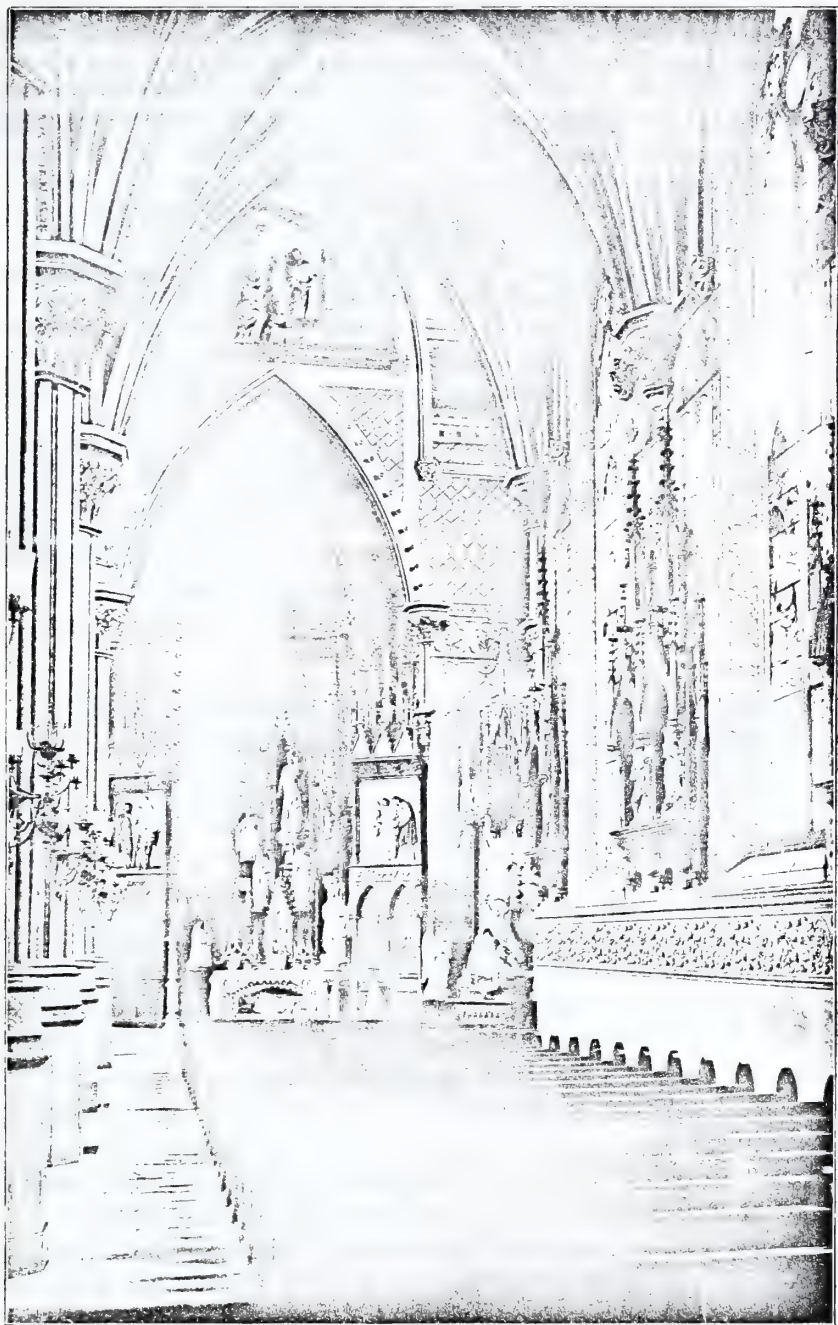
"Canton, Stark County, June 1, 1827.

"* * The missionary Fathers, Revs. N. D. Young and J. I. Mullan, traveled through Belmont, Harrison, Jefferson and Columbiana counties to Canton, Stark county. Here they were received by the Rt. Rev. Bishop [he had preceded them from Zanesville to visit the pastor of Canton, Very Rev. John A. Hill, then seriously ill] who was anxiously awaiting their arrival to commence the Jubilee in St. John's Church, sooner than in other circumstances we could have desired. * * In this settlement a church is now on hand, and we hope will be in readiness for service against the next visit of their worthy pastor [V. Rev. J. A. Hill, of Canton.]"

In a later issue of the same periodical is found the following:

"Wooster, Ohio, September 1, 1827.

"From Dungannon the missionaries went to Wooster, the county town of Wayne county, where, at the request of some of its most respectable citizens, one of them [Rev. Father Mullan] preached in the court house to an audience, chiefly composed of



ST. MICHAEL'S CHURCH (Side Aisle), CLEVELAND.

Protestants of the different sects, among whom was the Presbyterian preacher of that place. * * In the vicinity of the place several very respectable Catholic families reside, the most of whom were converts from Presbyterianism. The first priest who visited this part of the State was our present zealous Bishop. About ten years ago he made his first visit to this sequestered part, from Kentucky, where he then resided. Hearing that a Catholic gentleman resided in Wooster, who wished to have the consolation of religion, Doctor Fenwick, whose zeal for the salvation of souls was never dormant since he entered into the sacred ministry, hastened to this part of the State for the purpose, though distant nearly one hundred miles out of his usual route; the fatigues of the journey, the many privations he had to endure, were no obstacles to him. On his arrival he found, as he was informed, only one Catholic in the town, a native of Ireland, who by his industry and correct deportment had become independent, and was at the time engaged in mercantile business. Before Dr. Fenwick left this gentleman's house he had the consolation to receive into the communion of the Church his whole family."

The following item appeared in the U. S. Catholic Miscellany, of February 28, 1828:

"Canton, February 10, 1828.

"Thirty Catholic families arrived from Lorraine, France, at Canton, Stark county. The chief motive that induced these industrious and respectable emigrants to locate themselves in this vicinity was the convenience of having a Catholic church at Canton. They and several congregations, though far asunder, are attended at present by the Very Rev. John A. Hill, V. G."

Bishop Flaget finding it impossible to attend to the vast territory under his jurisdiction, petitioned the Holy See for relief. The result was the erection of the Diocese of Cincinnati, embracing the States of Ohio and Michigan, and the appointment of Father Fenwick as its first Bishop. Reluctantly he accepted the burden, and was consecrated at Bardstown, Ky., January 13, 1822. Till his death, in 1832, he loved to visit the field of his early missionary labors and was always most cordially welcomed by his former co-laborers and parishioners.

The Dominicans gradually gave up to secular priests their pastoral charges in the above named counties till, in 1842, they withdrew entirely, St. John's, Canton, being their last mission in Northern Ohio.

2. THE REDEMPTORISTS.

About 1829 the Very Rev. Frederick Resé, Vicar General of the Diocese of Cincinnati, was sent to Europe by Bishop Fenwick for the purpose of securing priests and financial aid for the Ohio and Michigan missions. Whilst in Vienna he visited the Redemptorist Fathers, located there. His pathetic appeal for priestly help in the immense missionary fields in America, where the harvest was great and the laborers few, aroused in the heart of many a son of St. Alphonsus the desire to establish in that far distant country the Congregation of the Most Holy Redeemer. This desire took effect in 1832 when three Redemptorists were sent in answer to Father Resé's appeal. They were the Rev. Fathers Simon Saenderl, Francis X. Haetscher and Francis X. Tschenhens, who had as their companions three lay brothers. They arrived in New York on June 20, 1832, and a few days later set out for Cincinnati. There a most cordial welcome was given them by Vicar General Resé, Bishop Fenwick being absent at the time on an episcopal visitation of his diocese, then embracing all of Ohio, the territory of Michigan and the eastern part of the territory of Wisconsin. After a short rest the Fathers were assigned to their respective posts of duty. Father Haetscher was sent to Norwalk, Tiffin and the adjoining smaller missions in Huron, Erie, Sandusky, Crawford, Wyandot and Seneca counties, which had received a considerable influx of Catholics, principally from Germany. Father Saenderl was sent to Michigan and Father Tschenhens remained for a short time in Cincinnati to minister to the Catholic Germans there settled. Father Saenderl found little response to his labor and zeal in Michigan and so asked to be relieved of his charge. Bishop Purcell, successor to Bishop Fenwick, granted this request. In 1834 Bishop Purcell sent Father Tschenhens to Northern Ohio to take charge of the scattered missions which Father Haetscher had been attending, with the assistance of a few secular priests. Father Saenderl assisted Father Tschenhens at Peru and Norwalk for a few weeks in 1835, when, at the invitation of Bishop Resé, he returned with Father Haetscher to Michigan.

Bishop Purcell assigned to the Redemptorist Fathers, as their place of residence, Peru, Huron county, where, since 1829, a

congregation of Catholic Germans had been organized.¹ Later they were joined by the Rev. Fathers Czakert and Prost.

Soon these good and zealous priests found as little consolation here as did their brethren in Michigan. Their appeals to the generosity of their people in Peru, for the erection of a new and much needed church, and for other parochial wants, met with no response. The spirit of the congregation was bad; insult and abuse were the return given the priests for their labors and self-sacrifice. This was most painful to good Father Tschenhens, who had always taken a deep interest in the spiritual welfare of his congregation. However, in spite of ill-treatment, he and his faithful co-laborers continued to discharge their duty, hoping against hope for a change of spirit.

Father Tschenhens himself now took charge of the scattered missions in the adjoining counties, visiting at regular intervals, often over roads that were almost impassable, Sandusky, Norwalk, Liberty, Tiffin, Bucyrus, Wolf's Creek (now New Riegel), McCutchenville (no longer existing as a mission), and occasionally Canton. Whilst he was thus engaged Father Czakert attended Peru, Norwalk and the neighboring missions, going long distances afoot or horseback to do so.

No change for the better taking place in the spirit of the congregation at Peru, the Redemptorist Fathers asked their Provincial for permission to give up this charge. Their request was granted, and on Low Sunday, 1839, the Rev. Father Prost announced to the congregation that he and his brethren intended to leave them, giving as a reason for so doing, the continued unkindness and ingratitude shown the Fathers in return for their labors among the people entrusted to their pastoral care.

All the Redemptorist Fathers left as announced, with the exception of the Rev. F. X. Tschenhens, who a few months later followed his associates to Pittsburg, where they founded a monastery and took charge of the present very flourishing congregation of St. Philomena.

In 1841, at the earnest solicitation of Bishop Purcell, Father Tschenhens again took charge of the congregation at Peru. It had been without a priest for months, owing to dissensions

(1) Berger, *Life of Bishop Neumann*, C. SS. R., p. 222.

which caused the removal of the secular priest in charge, the Rev. Joseph Freigang. Father Tschenhens, assisted by the Redemptorist Fathers, Revs. J. N. Neumann and L. M. Alig, remained from June, 1841, to November, 1843. Meanwhile he also attended Tiffin and a few other missions in Seneca and Wyandot counties. On the date last mentioned the labors of the Redemptorists in Northern Ohio terminated.

3. THE SANGUINISTS.

In 1837 the Venerable Dom Caspar de Bufalo, an Italian priest, founded at Rome a Congregation of priests, naming it the Society of the Most Precious Blood, and known later in the United States as Sanguinists. The object of the Society was to give missions to the peasantry of Italy and thus to arouse the faith then dormant among them in that country. The Very Rev. Francis de Sales Brunner, a native of Switzerland, learning of this infant Society and of its successful work in Italy, went to Rome in 1838, determined to join it, and also to introduce it, if possible, into his own country and Germany, and later on into the United States. His ardent desire was soon realized, and shared also by a number of Swiss priests who followed his example. They became members of the Sanguinist Society and under the leadership of Father Brunner did much for religion, especially in Switzerland. To put into effect his long cherished plan, to establish the same Society in the United States, he went to Rome again in 1842, to obtain the sanction of the Father General, who succeeded the Venerable Founder at the latter's death, in 1838. The permission was cheerfully granted, and Pope Gregory XVI encouraged and blessed him, bidding him God-speed in his proposed missionary work in far distant America. On his return to Germany a letter awaited him from the Very Rev. John M. Henni, Vicar General of Bishop Purcell, inviting him and his associates to come to the Diocese of Cincinnati. The invitation was gladly accepted, and on the 28th of September, 1843, Father Brunner, accompanied by the Revs. M. Anton Meier, John Wittmer, Martin Probst, Jacob Ringeli, Peter A. Capeder, John Van den Broek, John B. Jacomet and two lay brothers, set out for America. After visiting the celebrated shrine at Einsiedeln, Switzerland, and spending a few days in Paris,

they reached Havre on October 13, where they were obliged to await weather propitious for sailing. While thus detained they met Bishop Purcell, who had visited Rome, and had missed by one day the ship on which he had intended to return to America. The meeting between prelate and priests—his future co-laborers in Ohio—was most joyful. October 19, 1843, their ship set sail, and after a very stormy passage the missionaries reached New Orleans on December 21 following. They boarded a steamboat for Cincinnati, where they arrived January 1, 1844. Bishop Purcell, who had taken passage on a sailing vessel for New York, and thus preceded the Sanguinist Fathers by a few weeks, gave them a most cordial welcome on their arrival. After a short rest from the fatigue of their long journey, six of the Fathers set out for Peru, Huron county, the field of labor assigned them by the Bishop, Father Probst remaining at Cincinnati for a time. They took passage on a steamboat up the Ohio river, as far as Wellsville, and thence crossed the country, using wagons to convey themselves and their baggage to their destination in the wilds of Northern Ohio. On the way to Peru they passed a number of villages and towns. Wherever they found a Catholic settlement they made a short stop to say Mass and preach. Among the places thus visited were Dungannon, Canton, Massillon, Wooster, and lastly Norwalk, a short distance from Peru.¹ On their arrival at Peru, about January 15, 1844, they took charge of St. Alphonsus' congregation as successors to the Redemptorists. They also accepted charge of the missions attended by their predecessors, besides attending to the Catholic Germans in Cleveland, and the scattered missions in Lorain, Medina, Wayne, Portage and Stark counties.

The advent of these devoted priests was hailed with delight wherever they were sent. Their labors were signally blessed. In December, 1844, Father Brunner established a convent for this Society at New Riegel, in 1845 one at Thompson, and in 1848 another at Glandorf. Each of these places became a center of Catholicity for the surrounding country, and from them the neighboring missions were regularly attended. In 1847 the congregation of Peru, completely changed in spirit by the prayerful labors of the Sanguinist Fathers, was resigned by them. It was

(1) Sanguinists in the U. S., pp. 40-62.

then placed in charge of secular priests, and has remained so ever since.

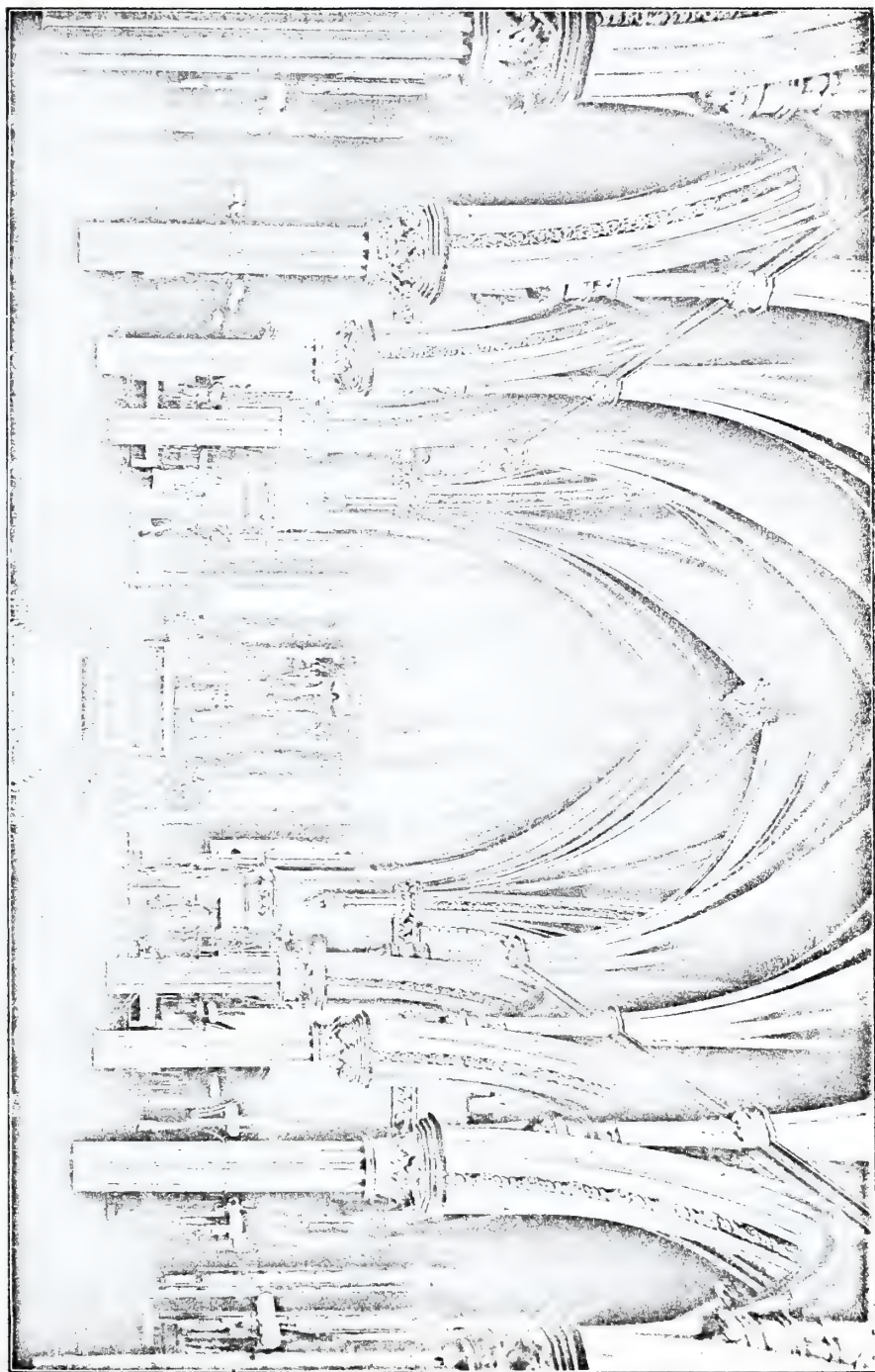
The Sanguinist Fathers, under the leadership of their saintly Provincial, did noble missionary work for the cause of God and the spiritual welfare of souls within the limits of the territory now constituting the flourishing Diocese of Cleveland, and they were one of the principal factors in promoting the wonderful growth of the Church therein. By their indomitable energy and simple piety, by their burning zeal and utter forgetfulness of self, by their labors "in season and out of season," they helped to build up the Kingdom of God in men's souls. They succeeded in awakening the Faith, and in enkindling the fire of Catholic Charity in the hearts of the people who had settled at an early date in northwestern Ohio. Most of them had come from countries in Europe where Jansenism and Josephism had put their deadly blight on religious life; and many, after finding a home in the New World, had long been left spiritually destitute, not having seen a priest for years. The Sanguinist missionaries fanned the dying embers of faith into a vigorous flame, and the succeeding generation was brought up in a true Catholic spirit. The result was, that religion soon flourished in all the missions under their watchful care, and hence it is but true to say, that the healthy growth of Catholicity in Northern Ohio may, under God, in a great measure, be justly ascribed to the untiring zeal of these excellent pioneer priests.

4. THE SECULAR CLERGY.

Together with those of the religious orders, recorded in the preceding pages, the priests belonging to the Secular clergy also deserve special mention. They too labored in this part of the Master's vineyard amid trials, difficulties and hardships, often side by side with their brethren of the Regular clergy, already mentioned, more often alone in these scattered missions. And their labors have borne fruit a hundred fold. They did yeoman's service; they blazed the way for those who succeeded them, and laid the foundation for many missions that have long since developed into strong, vigorous and prosperous congregations.

The first secular priest to do missionary work in Northern Ohio was the Rev. Ignatius J. Mullon, a learned and pious clergy-

IMMACULATE CONCEPTION CHURCH (INTERIOR), CLEVELAND.



man. He was stationed at the Cathedral in Cincinnati, between 1824 and 1834, and was repeatedly sent by his bishop to the missions in Stark and Columbiana counties, also to Tiffin and Fremont, remaining for longer or shorter periods in each place. His first visit to Northern Ohio was shortly after his ordination, in 1824. The Rev. Francis Marshall was the next secular priest, doing pastoral work at Chippewa, (near Doylestown) in 1827. In 1830 the Rev. John M. Henni was appointed resident pastor of St. John's, Canton, remaining till 1834. During this time he also attended missions in Columbiana, Stark and Wayne counties. Next in point of time was the Rev. Edmund Quinn, first resident pastor of St. Mary's, Tiffin, 1831-35. His mission covered all of Northwestern Ohio. In 1833 the Rev. W. J. Horstmann came to Northern Ohio and founded a colony on land he purchased in Putnam county from the government. Here also he established St. John's congregation, Glandorf. The Rev. James Conlon had charge of missions in Columbiana and Mahoning counties, and the eastern portion of Stark county, from 1834. In 1835 the Rev. Matthias Wuertz was appointed pastor of St. John's, Canton, and attended Massillon, Louisville, Navarre, and several stations in Stark and Wayne counties. He remained till 1845. The Rev. John Dillon was the first resident pastor of Cleveland, from 1835 to 1836, and during this short time attended stations in Summit and Lorain counties. He died in Cleveland, October 16, 1836. The Rev. Basil Schorb, a native of Pennsylvania, was appointed resident pastor of Chippewa in 1837, and had charge of Canal Fulton, Massillon, Canton, Liverpool, Randolph and Wooster. He returned to Pennsylvania in 1843. The Rev. George Boehne was on the mission in Putnam county, notably at Fort Jennings, from 1841.

The Rev. Patrick O'Dwyer had pastoral charge of the Catholics of Cleveland from 1837 to 1839, and commenced their first church in 1838.

Between 1838 and 1840 the Rev. Michael McAleer did pastoral duty at Canton, Dungannon and Navarre. From 1839 to 1847, the Rev. Joseph McNamee was resident pastor of St. Mary's, Tiffin. For several years he also had charge of all the stations and missions in Northwestern Ohio, covering the same territory as his predecessor, Father Quinn.

The Rev. Projectus J. Machebeuf had charge of the missions in Sandusky, Henry, Ottawa, Wood and Lucas counties from 1839, till he was transferred to Sandusky, as first resident pastor, in December, 1840. From Sandusky he attended missions in Sandusky, Erie and Huron counties.

In 1840 the Revs. Amadeus Rappe and Louis De Goesbriand came to Ohio. The latter was sent by Bishop Purcell to take charge of St. Louis' congregation, Louisville, Stark county. Father Rappe resided about six months at Chillicothe. In 1841 he was sent to Toledo, where he organized St. Francis de Sales' congregation, and attended all the missions and stations in Lucas, Paulding, Williams, Defiance and Henry counties. In 1846 he was joined by Father De Goesbriand, who shared with him the privations and labors connected with this difficult charge. Father Rappe remained at Toledo till his elevation to the Episcopacy in 1847.

The Rev. Peter McLaughlin was resident pastor at Cleveland from 1840 to 1846. Shortly after his arrival he had the interior of St. Mary's church, on the Flats, completed. The church was dedicated June 7, 1840. Father McLaughlin also attended missions in Lake, Lorain and Summit counties.

The Rev. Maurice Howard was on the mission in Northern Ohio about ten years. He came in 1842. Among his charges were Doylestown, Cleveland and Tiffin. He also attended missions in Wayne, Summit, Richland, Portage, Medina, Mahoning, Lake, Huron and Geauga counties.

In 1843 the Rev. John J. Doherty was appointed pastor of St. John's, Canton, where he remained about five years. He also attended Massillon, Canal Fulton and Navarre.

In 1844 the Revs. John H. Luhr and John O. Bredeick were assigned charges in Northern Ohio. Father Luhr was first stationed at St. John's, Canton, October, 1844. In 1845 he organized St. Peter's, Canton, whose pastor he was till 1847. Father Bredeick was the founder of Delphos, and of St. John's congregation at the same place. The Rev. Peter Peudeprat arrived from France in 1845, and was sent to Sandusky as assistant to Father Machebeuf, where he remained till the following year, when he was appointed pastor of St. Louis' church, Louisville, Stark county.

From 1844 to 1846 the Rev. Cornelius Daley was first resident pastor of St. Vincent's, Akron, and from 1846 to 1847 pastor at Doylestown. The Rev. Philip Foley was stationed at Massillon in 1846, and attended Wooster, where he directed the building of the first church, commenced in 1847 and finished two years later.

Besides the above mentioned secular priests the following were also on the mission in Northern Ohio: the Revs. Michael A. Byrne, at Cleveland, 1845-47; J. Freigang, at Peru and Norwalk, 1840-41; H. Herzog, at Fort Jennings, 1840; J. Hoffmann, at St. John's, Canton, with charge of Louisville and Doylestown, 1836-37; H. D. Juncker, at Canton and Tiffin, 1836-37; J. Kearney, who attended East Liverpool and Wellsville from Steubenville, 1845-46; F. X. Roth, at Avon, 1845-47; E. Thienpont, at Tiffin, 1834-35; J. V. Conlan, at Dungannon, in 1847.

The Very Revs. Stephen T. Badin and Edward T. Collins also visited some of the missions in Northern Ohio between 1835 and 1837, the former ministering to the Catholics at Canton, Canal Fulton, Fremont and Tiffin, the latter to those of Dungannon, Toledo and along the Maumee river.

This brief narrative contains the names of all the secular priests who, at any time between 1824 and 1847, were either stationed in Northern Ohio, or attended missions located therein. As this sketch would hardly permit more than the mere mention of their names, the reader is referred to the biographical notices of these priests, many of whom are deeply enshrined in the memory of those who knew them and their disinterested work in the cause of religion.

The following is a complete list of secular priests stationed in Northern Ohio, October, 1847, when the Diocese of Cleveland was erected: the Revs. G. Boehne, Glandorf; J. O. Bredeick, Delphos; James Conlan and J. Vincent Conlan, Dungannon; Louis De Goesbriand, Toledo; John J. Doherty, St. John's, Canton; Philip Foley, Massillon; Maurice Howard, Cleveland; J. B. Jacomet, assistant, St. Peter's, Canton; John H. Luhr, St. Peter's, Canton; Projectus J. Machebeuf, Sandusky; Casimir Mouret, Doylestown; Peter Peudeprat, Louisville; Amadeus Rappe, Toledo—in all, fourteen secular priests.

5. CHURCHES.

As heretofore stated, Father Fenwick came to Northern Ohio for the first time in 1817, visiting among others in Columbiana and Stark counties, the few Catholic families settled near the present village of Dungannon. Here also, under his direction, in 1820, was built the first church in Northern Ohio. It was a small brick building, dedicated to St. Paul the Apostle, and served its purpose till 1849, when the present church in Dungannon was erected. Three years later the Catholics in Canton also built a brick church, dedicated to St. John the Evangelist. It was replaced in 1872 by the present very beautiful church. These were the only two churches in Northern Ohio, until 1829, when a third was built at Chippewa, near the present village of Doylestown. It was primitive in style, small in size and built of logs. In 1831 two more log churches were erected, one at Randolph, Portage county, the other between Lawrence and Canal Fulton, in Stark county. In 1832 a small brick church (St. Mary's) was opened for divine service at Tiffin. It was built under direction of the Rev. Edmund Quinn, and was enlarged by a frame addition built during the pastorate of Father McNamee in 1845. In 1833 three log churches were erected, viz: at Glandorf, Putnam county; Navarre (Bethlehem), Stark county, and at New Riegel (Wolf's Creek), Seneca county. In 1834 the Catholics of Peru built a frame church under the direction of the Redemptorist Father, Rev. F. X. Tschenhens, who had it dedicated to St. Alphonse, the founder of the Redemptorists. In 1835 a brick church was built at Louisville, Stark county, and another (frame) at La Porte, Lorain county. In 1836 a frame church was erected at Shelby Settlement, Richland county, and another the following year at McCutchenville, Wyandot county, eight miles south of Tiffin. In 1839 a log church was erected at Thompson, Seneca county. Cleveland's first church (frame) was begun in 1838, and opened for divine service in 1840. During the latter year the Catholics of East Liverpool, Columbiana county, erected a neat brick church. Five churches were added to this list in 1841. Father Rappe secured by purchase two Protestant frame meeting houses, one of them unfinished. They were located at Toledo and Maumee. The first was dedicated to St. Francis de Sales. Log churches were erected at La Prairie.

Sandusky county, and New Washington, Crawford county; also one of wood, near Norwalk, dedicated to St. Peter. The last mentioned church is still in use.

In 1842 churches were built at Sandusky (Holy Angels'), Abbeyville, Landeck, Liberty, Liverpool, Sheffield, and St. Stephen's Settlement, the first of stone, the last of wood; the others were log churches.

In 1844 a log church was erected at Delphos by Father Bredeick. Frame churches were built at Akron (St. Vincent's), Defiance (St. John's), and Fremont (St. Ann's), and one of stone, at Massillon (St. Mary's). At French Creek an old frame building was bought and fitted up for church purposes; it served as such till the erection of a second frame edifice in 1849.

In 1845 brick churches were built at Canton (St. Peter's), and New Berlin, Stark county; Providence, Lucas county; Tiffin (St. Joseph's), Seneca county. During the same year a frame church was also built at Harrisburg, Stark county. In 1846 a log church was erected at Bismarck (Sherman), and one of same kind, in 1847, at New Bavaria (Poplar Ridge). Total number of churches built or bought between 1820 and October, 1847, was 42, viz: stone, 2; brick, 9; frame, 14; log, 17.

6. THE FEMALE RELIGIOUS COMMUNITIES.

The Very Rev. Provincial F. S. Brunner, C. PP. S., founded a community of Sanguinist Sisters in July, 1844, at Wolf's Creek. (New Riegel). Their convent, the first in Northern Ohio, was a log house. The community numbered but three sisters, Mother Mary A. Albrecht, Sister Rose and a novice.

December, 1845, Father Brunner also founded a community at Thompson, and there, as at Wolf's Creek, a log house was the convent building and contained a chapel. As soon as the Sisters were established in their respective convent homes at Wolf's Creek and Thompson, they at once began the perpetual adoration of our Lord in the Blessed Eucharist, as directed by their Rule. They and their successors have ever since continued, day and night, the observance of this part of their Rule, as a reparation for the insults and outrages committed against our blessed Lord in the most Holy Sacrament of the Altar. They also supported at their own

expense a number of orphan girls in each of these convents, notably at New Riegel, and have continued to the present day this work of charity.

At the request of the Rt. Rev. Bishop Purcell, a small colony of Notre Dame Sisters was sent in 1840 from Namur, Belgium, to Cincinnati. During their voyage they were under the care of the Rev. Amadeus Rappe, then also on his way to America. Later on, when he was appointed resident pastor of Toledo, he desired to obtain the aid of the Sisters of Notre Dame, in caring for the little ones of his fold. Though his request was earnestly seconded by Bishop Purcell, it could not be granted, because of the small number of sisters. In 1845, however, their community at Cincinnati received an increase from Namur, which enabled the Superioress to grant Father Rappe's urgent petition. Accordingly, in the early part of September, five sisters, with Mother Louis Gonzaga as superioress, embarked for Toledo on a canal boat. After a tedious ride of two days and two nights they reached their destination. Bishop Purcell, with his usual paternal solicitude, was there with Father Rappe to meet them.

The Sisters were conducted to their future convent home, consisting of two frame houses, at the corner of Cherry and Erie streets. Here they opened school on October 20, 1845. It promised good results, the children, though few in number, proving most docile and diligent. One serious difficulty, however, stood in their way. Toledo, in those days, was a swampy and unhealthy place, where malignant fevers prevailed; and the Sisters to whom the variable climate of America, with its sudden changes, was most trying, quickly succumbed to its unfavorable influences. When they returned to Cincinnati in the summer of 1846 for their annual retreat they were all completely prostrated, so that some of them could not return at the close of vacation. The succeeding years proved even more disastrous, for not only the Sisters felt the evil effects of the climate, but their pupils also contracted the "Maumee fever." Indeed, almost every family in the town lost some beloved member by death. A novice of the community, Sister Ann Louise, returned to Cincinnati and died, and Sister Xavier, whose remains rest in St. Francis de Sales' Cemetery, Toledo, also sank a victim to the dread fever. All this determined

the Superioress of the Cincinnati community to withdraw the Sisters from Toledo in July, 1848, the third year after their arrival there.

7. BISHOPS FENWICK AND PURCELL.

To the Rt. Rev. Edward Fenwick has been given most justly the title of "Apostle of Ohio," as he was the first missionary of Ohio, who penetrated its wilds, through trackless forests, from Cincinnati to the counties in Northern Ohio, to preach the Gospel and break the Bread of Life to famishing souls. He was consecrated Bishop of Cincinnati, January 13, 1822, and had as a part of his jurisdiction the whole of the State of Ohio.

When he took charge of his diocese there was but one church in Northern Ohio (near Dungannon), and no priest resided within that limit of territory. At the time of his death, September, 1832, there were six churches, viz: near Dungannon, Doylestown and Canal Fulton, and at Canton, Randolph and Tiffin. Of resident priests there were three—at Canton, Dungannon and Tiffin.

Bishop Fenwick, though not of robust health, was almost constantly engaged in visiting his vast jurisdiction, comprising not only Ohio, but also part of Michigan. Unfortunately for the historian, the published records of his visitations, that no doubt would be full of edification and interest were they known, are very meagre. The only two items published concerning his visits to Northern Ohio are the following, which appeared in the Cincinnati *Catholic Telegraph*, October 29, 1831:

"* * After a short stay at St. Joseph's [Michigan], the Bishop proceeded to Detroit, and thence to Canton, a flourishing town in Stark county, Ohio. Here he found the congregation much increased under the pastoral care of Rev. Mr. Henni. Three new churches were commenced within twenty miles of Canton, a fourth near Norwalk [Peru], in Huron county, and a fifth [St. Mary's], in Tiffin, a new and flourishing county seat in Seneca. * *"

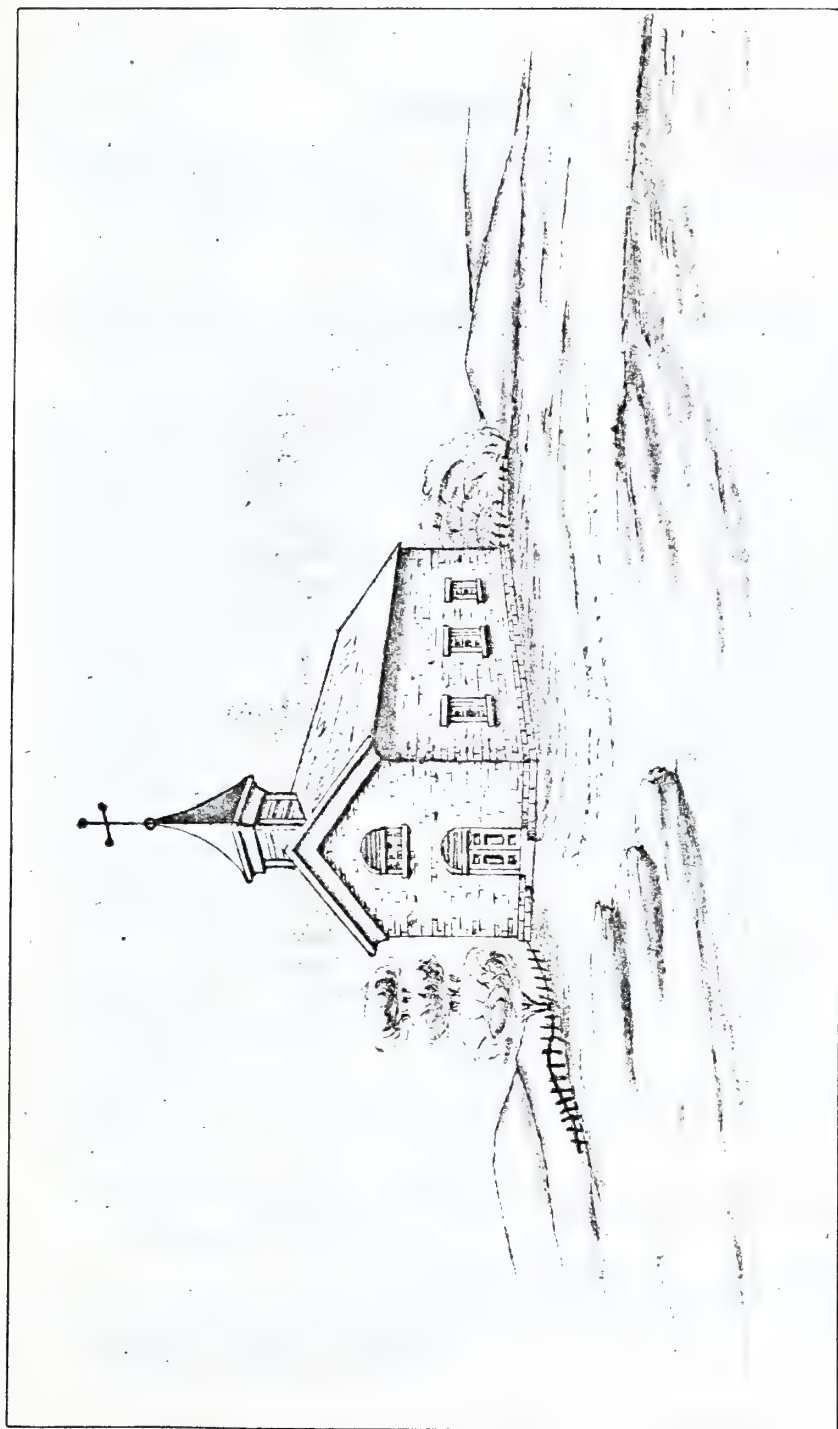
"We learn from a communication to the Bishop of Cincinnati, that the Rev. Mr. Henni, pastor of the Catholic church [St. John's] in Canton, has within the last two years received 21 adult persons into the church, besides many children who followed their parents; that he administered the Sacrament of Baptism to 269. This truly zealous and indefatigable missionary has been

compensated for his toils and hardships, in witnessing the rapid and astonishing increase of his flock."

The Very Rev. Frederick Resé, who had been Bishop Fenwick's Vicar General for several years, was appointed administrator of the Diocese of Cincinnati shortly after the death of the Bishop. With energy and prudence he discharged his onerous duties till the advent of the Rt. Rev. John B. Purcell, who at the age of thirty-three years was consecrated second Bishop of Cincinnati, October 13, 1833. He had jurisdiction of Northern Ohio till October, 1847, during which time Catholicity made wonderful strides in this part of the State. A large influx of immigrants necessitated the erection of churches, and the establishment of missions and stations in nearly every county in Northern Ohio, notably in Columbiana, Erie, Lorain, Lucas, Portage, Putnam, Sandusky and Seneca counties. It is true, these churches were not remarkable for architecture, material or size, but they served their purpose, and accommodated the faithful who frequented them with perhaps more fervor and piety than do many of their descendants the beautiful and costly temples which replaced them.

Bishop Purcell visited Northern Ohio at frequent intervals, and always with gratifying results. Master of a facile pen, he regularly sent to the Cincinnati *Catholic Telegraph* full and interesting accounts of his Episcopal visits. Replete with facts, portraying the condition of Catholicity in those early days, as the bishop saw them with his keen, discerning eye, they form a most important chapter of Catholic history in Ohio. At an expense of much time and labor the writer culled from the files of the Cincinnati *Catholic Telegraph* all he could find of Bishop Purcell's reports of his visits to Northern Ohio.

With very slight alterations, such as names of places, changed since these reports were written, they are given verbatim in the following chapter.



ST. PAUL'S CHURCH, NEAR DUNCANNON.
The first Catholic Church built (1820) in Northern Ohio.

CHAPTER III

HISTORICAL DATA OF CATHOLICITY IN NORTHERN OHIO, PRIOR TO 1847. WRITTEN FOR THE CATHOLIC TELEGRAPH BY BISHOP PURCELL.

1834—1847

1. REPORT OF BISHOP PURCELL'S FIRST VISIT TO NORTHERN OHIO IN 1834.—DUNGANNON, COLUMBIANA COUNTY.¹

"* * After a late Mass on Monday, 9th of June, the Bishop left the house of Mr. Gallagher, * * and visited the family of Mr. Jeffers, where he had the satisfaction to see ten interesting converts; thence he proceeded, accompanied by Mr. Delong, (who numbers not fewer than seventy relatives, converted like himself, to the Catholic faith), on the road to St. Paul's church, [now St. Philip's, Dungannon], in Columbiana county, where he arrived on Saturday, 14th inst., having visited several Catholic residences in the intervening towns. Rev. Mr. Henni, of Canton, had arrived the day previous at St. Paul's and commenced preparing the attending members of the congregation for the holy sacraments. The interests of this church had been for some time grievously neglected and the ecclesiastical property attached to it misapplied. The exertions of the present pious clergymen and the measures taken during the episcopal visitation, will, it is hoped, efficiently arrest the two-fold evil. The church of St. Paul is a substantial brick edifice, recently much enlarged, but still inadequate to the increasing numbers of the congregation. It is attended by the Catholics of New Lisbon, Hanover, and a thickly settled territory of ten or twelve miles round. The Catholics worshipping at the church are variously estimated at from eight hundred to one thousand souls. They have no resident pastor. There were only six reputed sufficiently well instructed to be admitted to confirmation, and it was truly distressing to observe that many had been suffered to reach their twentieth year without having been imbued with the first elements of a religious education, or received any other sacrament than baptism. * *

2. ST. JOHN'S, CANTON, STARK COUNTY; VERY REV. JOHN A. HILL; LOUISVILLE, CANAL FULTON, DOYLESTOWN, WOOSTER, ETC.²

"Mansfield, Richland Co., July 3, 1834.

"Our first station, after having left St. Paul's church [near

(1) *Catholic Telegraph*, June 27, 1834.

(2) *Catholic Telegraph*, July 18, 1834.

Dungannon], was at Mr. Crevaisier's, in Hanover, where a few persons, unable to attend church, received the holy communion, and one child was baptised. Similar consolations were afforded to the Catholics of Paris, fifteen miles distant, in the house of Mr. James Cassilly. Passing by Osnaburg in the public stage, we had not time to visit several Catholic families, chiefly Germans, inhabitants of that town and vicinity. Having rendered our accustomed and solemn homage to the Adorable Sacrament on our arrival in the church of Canton [St. John's], the seat of Stark county, and knelt in the cemetery by the remains of the once animated temples of the Holy Ghost, destined to rise more splendid from their present ruins, we became unconsciously absorbed in reflection at the humble grave of the Rev. Mr. Hill. How many associations, pleasing and melancholy to the soul, did not that sad memory awaken! What *consistent* testimony did not its peaceful occupant render to the truth! What a contrast between his and the conversion of certain modern proselytes! Willingly did he descend from exalted station, relinquish country, debar himself of the pleasures of society which he was so eminently qualified to grace and adorn, and sever the dearest ties, to worship at the shrine of that mysterious Catholic religion, always blackened by calumny, but ever bright with holiness, always assaulted by error, but never overcome, and which is now going forth through the New World, as it has gone through the old, "conquering and to conquer." The following epitaph, a tribute of classic as well as sacerdotal piety to the memory and virtues of the deceased ornament of the American priesthood, is inscribed on a plain white slab placed against the south side of the church. It is, we understand, the composition of the Rev. Mr. Henni, associate pastor of the Canton congregation:

D. O. M.

Reverendus Sacerdos Dominus

JOHANNES AUGUSTINUS HILL.

Relictis centuris castris,
Minervæ induit arma
Adscriptis Dominici choro
Patris premit vestigia
Patri ignotis in Sylvis:
Pius mitisque animo
Carus et ore facundus

Obiit iii q Non. Sept. MDCCCXXVIII.
Pulveri eheu! fave pulvis
Nova dum silet turba.

"On Sunday Rev. V. Raymacher [Dominican] sang Mass, and the Bishop preached in the morning, and again addressed a large audience in the afternoon. The Tuesday following, Feast of St. John Baptist, patron of the church, the sacrament of confirmation was administered to 105 persons, all of whom received the divine Eucharist, on the same day. The order observed during the dispensation of the sacred rite was truly edifying. The progress of Catholicity in this section of the State may be estimated from the fact that there are at present upwards of 2,000 communicants in part of the district, attended by two clergymen, the only priests in Stark county, where, ten years ago, there were scarcely thirty resident Catholic families. This extraordinary increase will appear from the annexed statement, on the correctness of which full reliance can be placed:

"Canton, 800 communicants; Beechland [Louisville], 7 miles distant, 240; Paris, 120; Moreck, 15 miles to the east, 100; [Canal] Fulton, 130; Sugar Creek, 60; Randolph, in Portage county, 18 miles north of Canton, 120; the remainder are in Medina, Chippewa [Doylestown] and Tuscarawas, where there is, unfortunately, no one to gather the harvest into the barns of the Father of the family, but tenacious Catholic faith alone preserves the love of our holy institutions, cementing the unity of the spirit in the bond of peace. A few only of the congregations did we find time to visit. Beechland [Louisville] is principally a French settlement. Church is held in the house of Mr. Joseph Menegay, which was formerly occupied as a place of meeting by a Baptist minister and his congregation. Bricks to the amount of 120,000, for a new church, are now in the kiln, and a lot of three-fourths of an acre, in an eligible position, near a recently laid off site for a new town, has been given by Mr. Lutzenheizer. The ground for a graveyard is the grant of Mr. Bideau, and forty-nine acres of prime land, generously donated by Messrs. James, Richard and Patrick Moffit, to which five others had been added by the good Mr. Menegay, are now recorded in the Bishop's name, as a provision for the support of a pastor.

"In the [Canal] Fulton church, a log building fifty by thirty, built on an acre lot presented by Mr. McCue and not yet dedicated, there were fourteen confirmed, of whom five were converts. Messrs. Patton, Bayle, McCadden and Eddington are among the most zealous of the little flock, and names which we record with much satisfaction.

"In Sugar Creek church, [Marshallville?] Wayne county, likewise a log edifice, small and inconveniently situated, there were fourteen communicants and four confirmed on the first of July. The Arnolds, of Allegheny county, Maryland, have planted the

mustard seed, and they now cherish its growth in this lonely place. Among the baptized there was one convert.

WOOSTER.

"Reaching Wooster late at night, we greatly regretted that we could not sojourn, at least one day, with the excellent Catholics near that town. The dreariness of the hour and the stormy state of the weather were in perfect accord with the feelings inspired by the sight of the room in which the late Bishop died, forlorn by every one but his God. Filled with the most serious but salutary impressions of the precarious tenure by which we hold to the present life, we left the town, after a short and broken rest, and proceeded over a wretched road, 33 miles, to Mansfield. There are two English and several German Catholic families in this town, but many more in the neighborhood. They are very irregularly attended. Notwithstanding the briefness of the notice, there were fifteen communicants and four confirmed in the house of Mr. William Downey. Deprived, for want of time, of the pleasure of visiting Chippewa [near Doylestown], where Messrs. G. Whitman and Peter Marshall, brother to the Rev. Francis Marshall of Maryland, have lately conveyed eighty acres of good land to the Bishop, towards the support of a priest; and unable, for the same reason, to see the numerous Catholic families newly settled near Bucyrus, Crawford county, of whose attachment to their faith and praiseworthy exertions for the building of a church we have heard much that edified, we left Mansfield on the 3d of July, hoping to reach Paris by Truxville the same day. In this we were disappointed; and after a costly, dangerous and unsuccessful effort to cross the flooded headwaters of the Mohican [Wyandot?], were compelled, with well drenched clothes and broken carriage, to return and think of the patience and joy of the Apostles in greater labors and disasters, while we enjoyed the fire-side of our kind host. Tomorrow, God willing, we shall renew the effort to reach Norwalk by Sunday, and, we hope, with better success. * *

3. REPORT OF BISHOP PURCELL'S VISIT TO NORTHERN OHIO, IN 1834.¹

"Dayton, 23d July, 1834.

"We shall here conclude our notes of the episcopal visitation. Reports, which, we trust, we shall find to have been exaggerated, having reached us, of the reappearance of cholera, under alarming circumstances, at Cincinnati, induce the Bishop to defer visiting

(1) *Catholic Telegraph*, August 1, 1834.

the remaining Catholic stations on his route, and repair promptly to his see, in order to unite with his reverend and, he fears, overburdened fellow-laborers, in rendering to that beloved portion of his flock the spiritual consolation and relief of which it may be in need.

"From Mansfield to Paris there are many scattered Catholics; we had time to visit none but the numerous and edifying family of Mrs. Trux, residing near the last mentioned, new and rapidly growing town. The number of professors of 'the faith once delivered to the saints,' increased as we approached

NORWALK,

seat of Huron county. Three miles from the town is a well built frame church under the pastoral care of the Rev. Mr. Tschenhens, of the Holy Order of the Redeemer, founded by the lately canonized Alphonso de Liguori, an Italian bishop. The church, which has been lately erected, was dedicated to the Almighty God, under the invocation of that Holy Prelate and zealous patron of missions. Previously to the ceremony of its benediction the Bishop addressed the congregation (to whom the Rev. Mr. Henni, of Canton, subsequently delivered an eloquent and impressive discourse in the German language) and was obviously much impressed with the necessity of the prayers he preferred to heaven being granted, when he besought the Divine Disposer of every good gift, to cherish and mature the mustard seed, thus sown under the fostering care of the Redemptorists, and thence to diffuse the blessings of the only true and loving faith over an extensive territory, where its influence has hitherto been but little felt. Rev. Mr. Tschenhens is now aided by two pious lay brothers, and is soon to be joined by a zealous clergyman of his Order, from Michigan, and a considerable reinforcement from Vienna, who are thought to be now on their voyage to the distant and unknown settlement in the West. After the dedication of the church, the cemetery was blessed, and 19 were confirmed.

"At the request of several of the citizens, the Bishop preached in the court house at Norwalk. The day following he was accompanied by Revs. Messrs. Henni and Tschenhens to Lower Sandusky [Fremont] where the divine sacrifice was offered at the residence of Madame Beaugrand. There are not many Catholics settled in this town, but several families have lately arrived in its vicinity. A lot for a church was promised by esteemed friends to the holy cause of truth, and pecuniary assistance will not, it is believed, be withheld when the seasonable time for the commencement of the church shall have arrived.

TIFFIN.

"We were much disappointed at finding the church [St. Mary's] of Tiffin still unfinished. It has not yet been dedicated. On Sunday, 13th of July, there were 100 communicants, and on the following Tuesday 26 were confirmed. Exclusive of the Germans, to whom Revs. Messrs. Henni and Tschenhens frequently preached during their stay in the town, there is a large and fervent congregation from the neighborhood of Emmitsburg, Mt. St. Mary's and Westminster, Frederick county, Md. They are the hope of religion and will long continue, as we fondly and devoutly trust, to enhance their Bishop's joy and pastor's crown in the remote and peaceful habitations they have chosen. Rev. Mr. Quinn, who has hitherto attended this congregation, resides at the distance of five [?] miles from Tiffin, and has had to administer to the spiritual wants of the Catholics of a circumference of nearly forty miles, the roads at any season of the year, but particularly in the winter, being of the very worst description.

McCUTCHENVILLE.

"In McCutchenville, 10 miles from Tiffin, a charming lot of $2\frac{3}{4}$ acres has been ceded to the Bishop and his successors in office by Mr. William Arnold, and a considerable sum has been subscribed by Messrs. McLaughlin, Berton, Noel and other Catholics and Protestants for the erection of a church. Two other churches are spoken of, and would indeed be necessary, for German congregations, five miles in different directions from Tiffin.

4. REPORT OF EPISCOPAL VISIT TO NORTHERN OHIO, MADE BY BISHOP PURCELL IN 1835.¹

DUNGANNON.—NEW LISBON.

"St. Paul's [near Dungannon] was visited on the first Sunday of August. The Bishop found the congregation much increased and anxious to secure the services of a resident priest. This was a favor which it was not in his power to grant. However, on two Sundays of every month, until God is pleased to send more numerous, pious and efficient laborers into His vineyard, the spiritual wants of the congregation will be supplied by the Rev. Mr. Conlan from Steubenville. The number of Catholics in the town of New Lisbon, six miles from St. Paul's, has likewise been much augmented by the contractors, laborers and men of business attracted to the spot since the commencement of the Sandy and Beaver canal. The divine mysteries were celebrated in the house of a French Catholic, and on Monday evening the Bishop preached in

(1) *Catholic Telegraph*, September 4, 1835.



CALVARY CEMETERY (View Looking West), CLEVELAND.

the court house to a large and attentive audience. The Catholics of New Lisbon are anxious for the erection of a new church, but it has been recommended to them to enlarge and finish the building at St. Paul's, before they undertake to build another so near it. In time, we trust, there will be a creditable church in either place.

CLEVELAND.

"The Catholic congregation of Cleveland has been very recently organized. It consists of not more than three hundred members. They are all poor in this world's wealth, but rich in the faith and hope which ensure their professors those treasures which rust cannot consume, nor earthly distinction affect, and which are forfeited by vice and wilful error. A merchant of Cleveland, Mr. Clark, has presented a lot in Brooklyn, which is connected and almost identified with Cleveland by a bridge thrown over the Cuyahoga river. On this lot [not used; first church was built on 'Flats' in Cleveland centre.—H.] it is intended to erect a church during the present season, and from the friendly and liberal spirit evinced by the Protestant citizens of the town and the spirited exertions which the Catholics are resolved to make, we have no doubt but that the voyager on Lake Erie will soon be cheered, in his approach to this safe harbor, by the aspect of the Sign of our Redemption. We were delighted to hear how greatly the religious, moral and social condition of the Catholics in the vicinity of Cleveland, who had previously enjoyed no means of instruction, has been improved by the unremitting exertions of their pastor, Rev. Mr. Dillon. May the divine blessing continue to remove the obstacles which could mar the projects, or impede the success of this interesting little flock.

CUYAHOGA FALLS.

"At this place, which is thirty miles from Cleveland, there are a few Catholics, but many more dispersed through the country around. Many of the influential citizens, who belong to no religion, but who are shocked at the disreputable acts resorted to, for the disparagement of the Catholics among a people who have little opportunity of judging of them but from the caricatures exhibited by sectarians, have strongly urged with promises largely to contribute to the building of a Catholic church. [No church built at C. F. till 1884.—H.] It will be impossible to accede to their request before the completion of the church in Cleveland. Meantime, they shall hear the word of Catholic truth announced at stated visits, by Rev. Mr. Dillon.

RANDOLPH.

"The first movement of German Catholics in a new settlement is to build a church and school house of the cheapest and most accessible materials. To improvements in the condition of the country, and their own, they wisely adjourn the construction of more costly and substantial edifices. Within one mile of Randolph [Centre] in Portage county, there is a Catholic German congregation who have raised a small, but remarkably neat log chapel and school house, thereby evincing a laudable attention to the instruction of their children, and a becoming zeal for the religion of their fathers. The congregation consists of forty-five families, and of this little community, it is said, in addition to other praise, that there is not a solitary instance of habitual or occasional intemperance to stain its early and humble history! On the 22d inst. [August, 1835], Rev. Mr. Saenderl [Redemptorist], who accompanied the Bishop, sang High Mass, in which the entire congregation, young and old, joined in admirable accordance; there were fifty-three communicants and twelve confirmed. Several Catholic families, not before heard of, attended from a distance of ten or fifteen miles, or requested through those who were able to come, that they may be visited by a priest. Measures were promptly taken to afford them this consolation. * *

5. REPORT OF EPISCOPAL VISIT TO NORTHERN OHIO BY BISHOP PURCELL IN 1835.¹

LOUISVILLE, O.

"Beechland [near Louisville], Stark county.—This congregation has suffered from the want of pastoral attention for several months. Still the members of the building committee have not neglected the collection of materials for the erection of a church in the newly located and fast progressing town of Louisville. Eighty-one thousand brick, and much of the gross timber for the construction of the church, are now on the selected site, and the Bishop was cordially seconded in his earnest desire for the completion of at least the shell of the building, before the setting in of the winter. The resources of the congregation are fully adequate to the support of a priest, and promises have been given, which it is hoped the Divine Lord of the harvest will enable us to realize, that a worthy laborer shall be speedily placed at their head, to lead them onward in union, strength and piety. The holy mysteries were celebrated in the large dwelling of Mr. Eck, a Catholic lately arrived from Pennsylvania, and many persons were admitted to holy communion and confirmation.

(1) *Catholic Telegraph*, September 11, 1835.

ST. JOHN'S, CANTON.

"This healthy and popular town appears destined to enjoy its share of the growing prosperity of the West. Its citizens are now engaged in urging on to completion a cross-cut from the Ohio and Erie, or Sandy and Beaver canal. The church is far too small for the greatly increased numbers of the congregation, and notwithstanding the contemplated formation of several distinct missions in its neighborhood, it will be necessary to erect a new church on, or near, the site of the old one, to accommodate the Catholics and numerous enquirers after religious truth at present residing in the town. At the request of many of the citizens the Bishop preached to an unusually large assemblage in the court house on Sunday evening, August 23d. The Rev. gentleman of the Order of St. Dominic, to whose arduous and untiring efforts for the promotion of faith and morals, during many years, the diocese of Ohio owes a large debt of gratitude, has lately surrendered¹ the Canton congregation to the care of the Bishop. This measure was exclusively owing to the impossibility, on the part of the Order, of attending to this distant mission, while the congregations of Zanesville, Somerset and Lancaster require more than the time and pains which have been bestowed on their spiritual instruction and improvement in former years. Rev. Mr. Saenderl, Superior of the Redemptorists, and Rev. Mr. O'Bairne have been entrusted by the Bishop with the care of the congregation.

6. REPORT OF BISHOP PURCELL'S VISIT TO NORTHERN OHIO IN 1836.²

TIFFIN, ST. MARY'S.

"Very Rev. S. T. Badin and Rev. H. D. Juncker having reached Tiffin several days before the Bishop, prepared the congregation for the reception of the Sacraments. There were only 23 confirmed. The church is under the care of the Redemptorists [stationed at Peru, Huron Co.] whose number, we regret to say, has not been hitherto large enough to admit of their devoting the necessary time to the instruction and spiritual wants of the diocese. Four clergymen, at least, would be required for Seneca county, in which are five [four?] churches at the present time [Tiffin, Thompson, Wolf's Creek and McCutchenville] in process of building. Numerous sects, of whose very name the Bishop had never heard before, are swarming through the villages in this and Crawford county.

"The Tiffin and McCutchenville congregations are comprised

(1) The Dominicans reassumed charge of St. John's, Canton, about 1837, retaining it till 1842.—H.

(2) *Catholic Telegraph*, September 15, 1836.

of the very best materials; they have been lately much augmented by emigrants from Maryland, Pennsylvania and some parts of Europe. The Germans in their vicinity are peaceful, industrious and full of zeal for the diffusion of our holy religion, for their own edification and the instruction of their children. The Tiffin church, the shell of which, only, has been so long built, will be completed and ready for dedication this fall. * *

FREMONT; LA PRAIRIE.

"Lower Sandusky [Fremont] and the French congregation of Muddy Creek [La Prairie], consisting of 20 or 30 families, are still destitute of a church. From the well known liberality, respectability and intelligence of many of the inhabitants, we have no doubt but means will soon be furnished to erect in this interesting vicinity a new and neat little monument to the Faith of ages. We shall look with confidence for its completion by the coming year. * *

CANTON, ST. JOHN'S.¹

"Rev. Dr. Hoffmann will visit the Catholics of Columbus at the feast of Christmas. He will thence proceed direct to Canton, where, we are happy to announce, will be his future residence as pastor of the Catholic congregation. Cordially do we congratulate our brethren at Canton on their acquisition of so learned and zealous a spiritual guide as Dr. Hoffmann, and we sincerely hope that his pious instructions and edifying manners will soon make them forget their late destitution of pastoral encouragement and succor. We trust some of the prominent members of the congregation will, without delay, prepare the presbytery for his reception.

EAST LIVERPOOL, OHIO.²

"Measures are in progress for the erection of a church in this flourishing village [East Liverpool]. * * A lot has been secured and a subscription commenced. This is owing to the zeal of Rev. James Conlan, pastor of Steubenville, who attends [this and] several neighboring missions. * * Rev. Mr. Conlan is making an appeal to our Catholic brethren in behalf of this infant congregation, to which we hope there will be a liberal response.

7. DEDICATION OF THE CHURCH OF "OUR LADY OF THE LAKE," [ST. MARY'S ON THE "FLATS"], CLEVELAND, O., JUNE 7, 1840.³

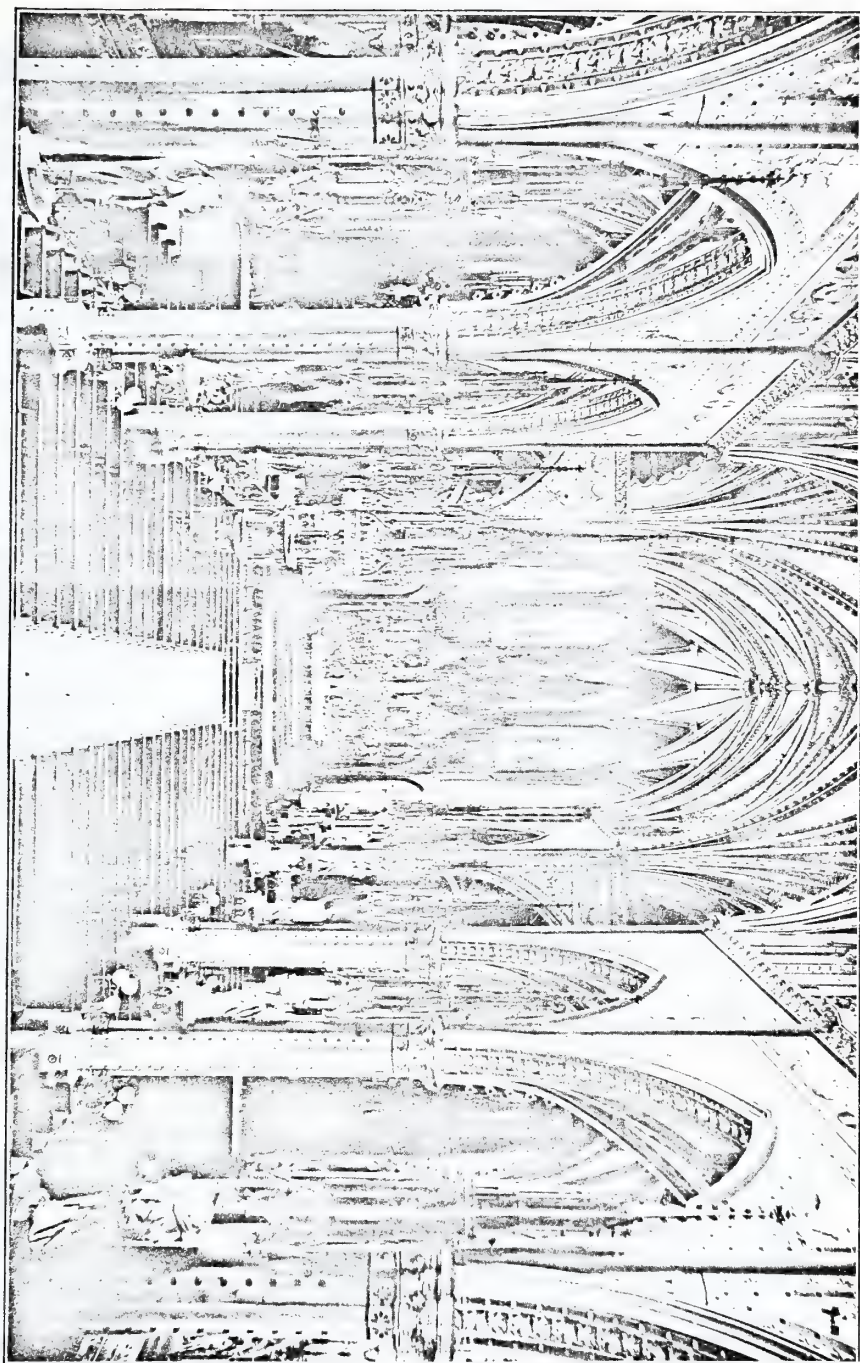
"Rt. Rev. Dr. de Forbin-Janson, Bishop of Nancy and Toul, France, and Bishop Purcell, of Cincinnati left Buffalo on the

(1) *Catholic Telegraph*, December 23, 1836.

(2) *Catholic Telegraph*, June 6, 1839.

(3) *Catholic Telegraph*, June 20, 1840.

ST. STANISLAS' CHURCH (INTERIOR), CLEVELAND.



steamboat *Constitution* at 8 p. m. on Friday, 5th of June, for Cleveland. At Fairport, 30 miles from the last mentioned place, they were overtaken by a violent storm, during which the vessel, which was very heavily laden, labored a great deal and made but little headway, so that they did not reach their destination for many hours after the usual time employed in making the trip. They were both, as were nearly all of their fellow-travelers, gloriously sea-sick and soaked with surf from the swollen waters, and the good Bishop of Nancy was moreover at one moment in imminent danger of serious injury from the falling of a high and heavy pile of cases of merchandise in a sudden lurch of the ship. Finally they disembarked in safety, at 5 a. m., on Sunday morning, *Auspice Maria*.

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"The Bishop of the diocese was agreeably surprised to find that all the work which he had directed to be done at the new church by Mr. Golden, the architect, had been not only faithfully performed, but that the altar and the plastering, etc., had likewise been very neatly executed. He accordingly resolved not to lose so favorable an occasion of dedicating it. The zealous Bishop of Nancy, who seems to have never known what it is to be weary in well doing, kindly consented to dedicate the church, which he did according to the Roman ritual, and in full pontificals, after which he celebrated High Mass, which was wonderfully well sung in plain chant by the choir. * * Bishop Purcell preached to a very intelligent and attentive auditory, before and after the ceremony.

"The church measures 81 by 53 feet, having four well wrought Doric columns in front, a light but substantial gallery, or organ loft, handsome ceiling, etc., and conveniently situated on Columbus street, between the two [?] congregations of Cleveland and Ohio City [?]. * * [Church was taken down September, 1888.—H.]

8. REPORT OF BISHOP PURCELL'S VISIT TO NORTHERN OHIO, IN 1840.¹

LIVERPOOL, MEDINA COUNTY.

"After his departure from Cleveland [June 8], the Bishop visited two Catholic families near Strongville [Cuyahoga Co.] who had not been favored with the presence of a priest for several years. * * * He was there met by a deputation of German Catholics, of Liverpool, Medina county, by whom he was attended to the residence of Mr. Lawling, in which service is generally held for the neighboring Catholic inhabitants. The next morning a large number of the faithful, living on the east and west banks of

(1) *Catholic Telegraph*, July 4, 1840.

Rocky river, assembled on the occasion, in virtue of a previous notice sent there from Cleveland. These formed in procession and proceeded, chanting the *Miserere*, to the graveyard, where the Bishop, in mitre and crosier, blessed the graves of a few persons thus solitary buried, and gave an instruction to the bystanders on the nature of the ceremony and the circumstances under which one or two of their brethren, who were there interred, had died. Rev. Mr. O'Dwyer then offered the holy sacrifice, and the Bishop preached on the worth of the soul. Many well-inclined Protestants were present. It was thought expedient to recommend the construction of two churches, one at each side of the river, which is often too much swollen to admit of being safely forded. Materials have been prepared for these purposes, and we hope to learn soon that the churches have been built. [In 1842 a log church (St. Mary's) was built east of Rocky River, in the hamlet of Abbeyville, later replaced by a brick structure, but long since abandoned. In the same year a log church was also erected west of same river, one mile from Liverpool Centre. This was replaced in 1861 by the present brick edifice, known as St. Martin's, Liverpool, Medina Co.—H.]

DOYLESTOWN.

"About noon the Bishop left [Liverpool] for Chippewa [near Doylestown] in Wayne county, accompanied by five of the congregation, on horseback. * * After straying a few miles from the right road, the party reached, before sundown, the residence of Rev. Mr. Schorb, pastor of the congregation. Next day the Bishop visited Mr. Marshall and Mr. Whitman, two zealous Maryland Catholics, who have given a valuable tract of seventy-eight acres of land for the support of a presbytery, and who are now engaged in redeeming a pledge by them voluntarily and generously given to build a church and a dwelling for a priest at their own expense. The cost of the buildings cannot be under seven or eight hundred dollars. Other members of the congregation rival their charity in supplying the church with suitable vestments, and in no other part of the diocese has the Bishop witnessed more zeal, humility and fervor than in this sequestered and delightful spot. Surely the divine mercies are for such a people. The number of communicants has been more than doubled since the arrival of the pastor, being now eighty-five. In [Canal] Fulton, on the canal, nine miles distant, there are eighty-four communicants; in Liverpool, eighty-one; in Randolph, fifty; in Akron, twenty, (not including the English-speaking portion, which is considerable); in Wooster, Ashland [?] and Shelby [Settlement], the communicants amount to one hundred and nineteen. All the

places are attended [from Chippewa] by Rev. Mr. Schorb, to whom the Bishop promised an assistant, for whose support ample means will be furnished at the glebe-house. The church [at Chippewa], though yet unfinished, is still used for divine service. It was filled on Corpus Christi, when the Bishop and the reverend pastor alternately officiated; the former preached on the great mystery of the divine love in the Adorable Eucharist, and after having praised the zeal and piety of this fine little flock, exhorted all to perseverance and renewed effort to obtain all that is yet wanting for the instruction of the youth of the congregation and the decency and dignity of the worship of God. * *

CANTON, ST. JOHN'S.

"On Thursday afternoon [June 11], the Bishop reached Canton in company with Rev. Mr. Schorb. He there witnessed and heard, with inexpressable pleasure, the good done by the indefatigable Rev. Mr. Juncker, and had reason to bless the Almighty's goodness that a constitution, naturally delicate, had not sunken under an accumulation of arduous duties. The new pews, the decent altar, the handsome antependium, speak the man of God, prepared for every good work. He had, up to this date, eighteen hundred and forty-three communicants, [of these there were] in Canton, five hundred and forty-eight; Massillon, seventy-four; Bethlehem [Navarre], seventy-five; Norwalk [Peru], three hundred; Tiffin and German Settlement [New Riegel], five hundred; Sandusky City, twenty-four; Thompson's Settlement [Thompson], eighty-five; Cleveland, twenty-four.

"These are not all the Easter communicants in the several places named, but all that Rev. Mr. Juncker was enabled to instruct and otherwise prepare for the reception of the holy sacraments. He was assisted by his Reverend and worthy *confrere*, Mr. Wuertz, in Bethlehem, Norwalk, Tiffin, and the adjacent stations.

EAST LIVERPOOL, JUNE 25, 1840.¹

"The town of East Liverpool, Columbiana county, which was laid out nearly thirty years ago, but which began to be improved only a few years past, is one of the healthiest and most agreeably situated on the Ohio river. * * Mr. James Blakely [of East Liverpool, and a convert] with a liberality which we have pleasure in recording, and which we trust will find many imitators in the congregations of the diocese, gave four hundred dollars [for the church just built], and in connection with four other gentlemen,

(1) Bishop Purcell, in *Catholic Telegraph*, July 18, 1840.

viz: Messrs. Mitchell, Mausley, Cooke and Smith, presented three town lots for the sacred building. The first two of these four gentlemen have also paid \$100 each towards the erection of the church. Mr. John Blakely, a convert like his brother mentioned above, has offered one hundred dollars. Mr. Kerrins, architect of St. Paul's church, Pittsburgh, who resides here, has also given one hundred dollars for a new altar; and his wife, who is a convert, has done and contributed much, in company with the family of another estimable convert; Mr. Bayley, together with Mrs. Blakely, and others, to decorate the sanctuary, if not to build up the very walls of our little Sion. Mr. John J. Murphy has also been a liberal benefactor, and incurred responsibilities towards forwarding the good work. Messrs. Buchheit and Diettrich, German Catholics, the former being the first Catholic who settled here, largely participated in the merit of the forementioned. Many other names might be added, but they do not occur to us at present. The pious pastor, Rev. Mr. [James] Conlan, lodges at the hospitable residence of Mr. Fortune. * * And it is not for ostentation, or any intention of flattering a fondness for even amiable fame, which is very far, we believe, from the minds of all those who have engaged in this pious undertaking, that we have written the foregoing, but only to do as we see done in other places where lists of the benevolent are kept and occasionally published, for the double purpose of acknowledgment and emulation in well doing.

"The church is of brick, substantially built, with stone foundation and water courses, 70 x 40 ft. in dimensions, and has already cost three thousand dollars. The resources of the committee, and indeed of the congregation, are nearly exhausted, and though the Bishop has come to their assistance as generously as his means and the numberless demands made on him will allow, they are compelled by the hard times to leave the work unfinished for the present. * *

PASTORAL APPOINTMENTS.

"Rev. Peter McLaughlin has been appointed pastor of the congregation of "Our Lady of the Lake," Cleveland, and of the various stations hitherto attended by Rev. Mr. O'Dwyer, in Cuyahoga and the adjoining counties.

"Rev. Mr. Louis de Goesbriand succeeds Rev. Mr. Wuertz (removed to Canton in the absence of Rev. Mr. Juncker, who has obtained leave from the Bishop to make a short visit to Europe), as pastor of St. Louis' Church [Louisville], in Stark county. * *1

9. BISHOP PURCELL'S VISIT TO NORTHERN OHIO, IN 1840.¹
McCUTCHEENVILLE.

"The church of McCutchenville might have been dedicated, as the Bishop and Very Rev. Mr. Henni, on their way from Marion to Crawfordsville, had to pass by Tymochtee, which is only a few miles from it, but they were not aware, when they heard that the church was handsomely finished, that they should have to approach so near to that part of Seneca [Wyandot] county during the visitation. This duty devolves on the reverend pastors of Tiffin according to the request made by the Bishop to the Rev. Mr. Machebeuf. * *

FINDLAY.

"In Fort Findlay, Hancock county, they [Bishop Purcell and Father Henni] were agreeably surprised to find more Catholics than they believed to reside there. Church was held at Mr. Engelmann's, a friendly Protestant married to a Catholic lady from near Emmitsburg, and some children were baptized. [Mr. E. later became a convert.—H.]

"From Ottawa [Glandorf?] we started for the Catholic station at Fort Jennings, but the state of the creeks did not admit of our going farther in that direction than Kalida, and during this short journey we had to roll away the fallen timber and make frequent use of the axe to cut down saplings that interrupted our path.

"Our next resting place was Lima, in Allen county. Here we could not learn that there were any Catholics. * *

GLANDORF.

"With much difficulty we [Bishop Purcell and Very Rev. Father Henni] procured a wagon at Findlay to transport us some thirty miles over a very bad road, to Ottawa. We were benighted before we reached the village, but as the rain, which had fallen during the day in torrents, had fortunately ceased, we procured a guide and lantern and ventured to ford the Blanchard river on horseback, that we might reach Glandorf, the settlement of Rev. Mr. Horstmann, before Sunday morning. We accomplished this task in little more than an hour, and were cordially welcomed by this learned professor, devoted pastor and fervent solitary. Rev. Mr. Horstmann is a native of Prussia. He purchased a section of land in this part of Ohio [Putnam county], in 1834. A few of his compatriots followed him, and a Catholic settlement

(1) *Catholic Telegraph*, December 12, 1840.

was commenced. Its increase may be estimated by the following data: In 1835 there were 2 baptisms; in 1836, 20; in 1837, 23; in 1838, 29; in 1839 only 28, and in 1840, to the 30th of October, 33. There were this year 590 communicants, 122 families, 36 confirmed, and 5 deaths in the settlement.

"The church, in point of material and style, is well suited to the forest scene around. The pulpit, from which the spiritual Zaccheus not only sees Christ in his law, but also shows Him to a faithful people, is formed from the hollow trunk of a sycamore. The dome of the sacred edifice, now canopied only by the firmament, consists, in summer at least, of the arched branches, grape-vine, and, for aught we know to the contrary, the ante-deluvian oak.

"Near the church, and similarly constructed, stands the school house. The priest was for eighteen months the school master, and it is worthy of record that the common school fund furnished a fair contingent of his salary. We are happy to say that this is not the only instance of such rare justice to the Catholic population of Ohio. In Minster and Wapakoneta we shall have occasion to notice the same honesty and fairness, in giving our people a portion of the education money. * *

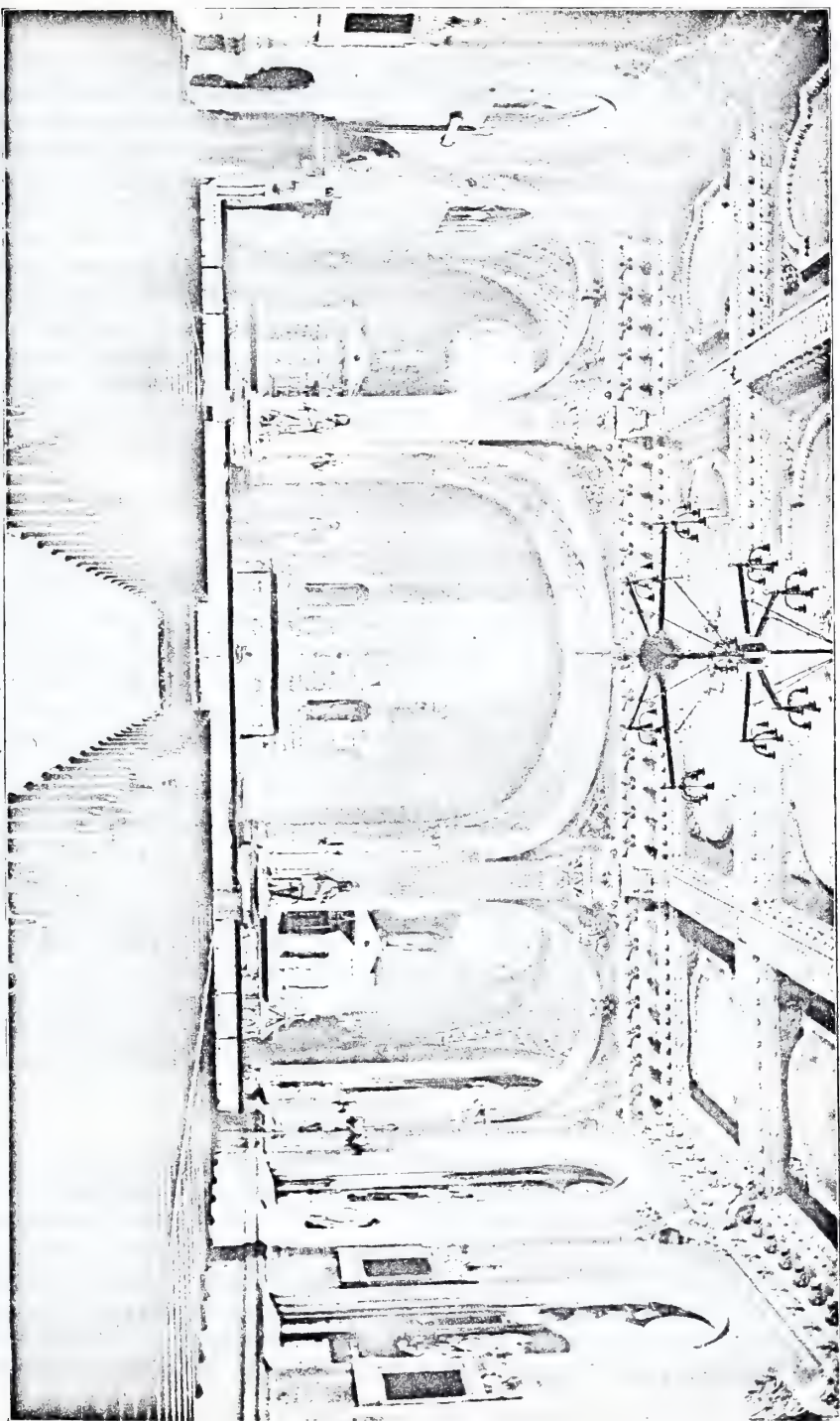
10. REPORT OF BISHOP PURCELL'S VISIT TO NORTHERN OHIO, IN 1841.¹

PERU; ST. PETER'S, NORWALK, ETC.

"* * A clergyman [Rev. Joseph Freygang] from another diocese [Detroit], who had been recently admitted, with much difficulty, into Ohio * * had placed himself at the head of a party [which under his direction left Peru and organized St. Peter's, Norwalk, contrary to the Bishop's positive prohibition] and thus proved the occasion of much disturbance of the peace and edification, for which this congregation [St. Alphonsus', Peru], had, with very few exceptions, been at all times remarkable. * * The Bishop experienced great satisfaction at meeting here the former pastor [Rev. F. X. Tschenhens], who had returned [from Pittsburgh] to resume the care of his beloved flock. This zealous priest had been diligently employed for several days in preparing the candidates for confirmation, of whom about twenty-five or thirty received that sacrament [June 20]. The Bishop preached at High Mass on the necessity of obedience to the spiritual authority which Christ has established in His church for the maintenance of good government, happiness and order, and the prevention of the guilt and wretchedness inseparable from schism. * * The

(1) *Catholic Telegraph*, July 17, 1841.

ST. EDWARD'S CHURCH (interior), CLEVELAND.



church was crowded with a Catholic audience, most of whom were affected even to tears, and all united in addressing the most fervent prayers to heaven for the restoration of the alienated affections of those who had hitherto been of one mind with them in exhibiting the good and pleasant scene of brethren dwelling together in unity. * * After High Mass the Bishop preached in a little grove, near the church, on the sacrament of penance; and the following evening, at the request of the sheriff and a large number of the principal citizens of Norwalk, he preached in the court house. On Tuesday evening [June 22], the Bishop preached in the school house at New Haven, twelve miles from Norwalk, and on the next day held 'station' at the house of Mr. James Patton, where there were some communicants, and three persons were confirmed. We thence proceeded to

THE CHURCH OF THE SACRED HEART [SHELBY SETTLEMENT].

"In this church, attended by about 100 families of German and Irish Catholics, we were kept pretty constantly busy in giving instructions and administering the sacraments. On the evening of the second day, the Bishop preached by request in the Methodist meeting-house at Shelby, four miles from the church. After the sermon the Bishop, accompanied by Rev. Mr. Tschenhens, left Shelby for Bucyrus, 14 miles distant [June 24th]. Rev Mr. Henni, who had arrived at Norwalk from Columbus, where he had officiated the previous Sunday, returned [from Shelby Settlement] to Norwalk, with the intention of reaching Tiffin for the next Sunday. There are but two or three Catholic families in Bucyrus, although there are many at various distances in the country around. These we could not visit, and therefore we took a stage to Scipio, or Republic, a new and for the present thriving village, being the termination of the finished portion of the Mad River and Lake Erie railroad, commencing at Sandusky City, 26 miles distant. This distance is traveled in the cars, propelled by a locomotive at the rate of about 12 miles an hour.

TIFFIN, ST. MARY'S.

"The church at Tiffin which was visited on Sunday, June 27th, is so small that not more than one-third part of the congregation can find place in it. * * The neatness of the church and the piety of the congregation never fail. * * Rev. Mr. McNamee, ordained at Cincinnati, has charge of this interesting flock. He is, through the mercy of God, another happy instance of the devotedness and success with which the alumni of the diocese commence to labor in sowing in tears and garnering in joy the

spiritual harvest. Besides Tiffin, the congregation of McCutchenville [ceased to exist since 1870] and the German settlement in Big Spring township [New Riegel], Attica [St. Stephen's], Maumee, Perrysburg [?], Toledo, Defiance, etc., * * are attended from Tiffin and Norwalk.

McCUTCHEENVILLE, WYANDOT COUNTY.

"The church of McCutchenville, a neat, frame edifice, wanting but a fraction of the dimensions of the church at Tiffin, was dedicated to God [June 26], under the title of The Visitation. In few places of this, or, as it is believed, of any other diocese, has more been done by a few families than has been accomplished [here] towards the building and decoration of a church.

NEW RIEGEL, SENECA COUNTY.

"The church of the German settlement [then called Wolf's Creek, near New Riegel], six miles from McCutchenville, is called St. Boniface. It is frequented by 120 families, chiefly Germans—all whose children, planted like young olives on each side of an avenue of trees leading to the church, received on their knees the blessing of the Bishop as he approached the church. Very Rev. Mr. Henni consoled the congregation by one of his eloquent and fervent sermons, after which 16 persons were confirmed. The Easter communicants in all the Tiffin range this year were 662; baptism from 1st of July, 1840, to 1st of July, 1841, 310; confirmed at Tiffin, 65; marriages, 11; interments, 25.

SANDUSKY.

"Rev. Mr. Machebeuf is stationed at Sandusky, on the lake, county seat of the new county of Erie. Church is held in a large hall kindly loaned for this purpose by the proprietor, Judge Mills, an old and tried friend of Catholics, though not himself a Catholic. Five years ago this benevolent man offered the Bishop three lots and a handsome subscription towards a church. The want of a priest, which, thank God, no longer exists, only debarred the acceptance of this liberal offer and the execution of the long cherished prospect. In this city and immediate vicinity there have been 110 communicants, this Easter; 20 baptisms since 1st of January, 20 confirmed, 3 marriages, 3 first communions. After preaching in meeting rooms and in the court house, on Tuesday in the afternoon [June 29], the Bishop, attended by the Very Rev. Mr. Henni and Rev. Mr. Machebeuf, held a meeting of the congregation, at which he stated that besides the three lots, the sum of \$530 in cash was offered by the family of Mr. Mills. The subscriptions of the congregation, very many of whom have not yet

been called upon, raised the amount to upwards of \$1,600. An estimate hastily drawn up by Mr. Robert Cassidy, stone mason, showed that the walls of a church, 60 x 46, with basement of 8 ft., and height from principal floor, of due proportions, would require 730 perch of stone. The work can be done here with certainty for \$1.50 per perch, all materials, etc., furnished. A building committee to aid the pastor, who must frequently be absent from home, was appointed by the Bishop, and all other preliminary arrangements made, so that the foundations could be blessed and corner stone placed with one solemnity. The zeal, prudence and piety of the pastor, and the excellent spirit of the flock lead us to hope with confidence that their new church will be covered in before bad weather. The church will be styled 'Holy Angels.'

11. REPORT OF BISHOP PURCELL'S VISIT TO NORTHERN OHIO, IN 1841.¹

SANDUSKY; FREMONT; MAUMEE, ETC.

"Before leaving Sandusky the Bishop established there a Total Abstinence Society. * * It was at the earnest request of the Rev. Mr. Machebeuf, their devoted pastor, that this effort was made, and the success was such as to leave a strong ground for hope that the example of Cleveland will be here followed. * *

"* * Our way [from Sandusky City] to Lower Sandusky [Fremont] lay through the woods profusely adorned with beautiful wild roses, interspersed with rich clusters of the orange lily. We missed the road, but arrived in good time at our destination. Here, as in Sandusky City, church is kept in a large room, originally built for a store; but a commencement has been made towards the erection of a church on an eligible lot presented for this purpose by Charles Brush, Esq., of Columbus; and an old and faithful friend of the Catholic congregation, Rudolph Dickinson, Esq., at whose hospitable residence the clergy have always found a welcome, has, besides other help, offered all the brick that may be required for the building. The Bishop and Rev. Mr. Henni preached here several times, the former in the court house, where he always finds a large and courteous auditory. In this little congregation, which has greatly improved since it has received more pastoral care than it was possible to bestow on it while there was only one priest for this and the Tiffin missions, 21 were confirmed; and there have been since January 1st. of this year, 19 baptisms, 102 Easter communions, 16 first communions, 3 marriages and 2 interments. * *

"At the French settlement [La Prairie], 9 miles from Lower

(1) *Catholic Telegraph*, July 31, 1841.

Sandusky, there was a neat little rural chapel dedicated to St. Philomena. We could not help thinking of the early missionaries, as we approached this sequestered spot in a boat, and again darted by it at our departure, stretched in a light canoe. There is another French settlement [Toussaint] on the Toussaint river, 16 miles from Lower Sandusky, which we had not time to visit. Besides these there are several other stations, such as Marblehead, Port Clinton, etc., which receive as much pastoral care as the extent of the mission will allow. * *

MAUMEE.

"From Lower Sandusky to Perrysburg, united by a bridge there over the Maumee river, below Fort Meigs to Maumee City, the road lies through the Black Swamp, 31 miles in length. The road is one of the best macadamized in the Union. * * * There were fewer signs of temporal prosperity around Perrysburg [Maumee] since we visited there four years ago than we had anticipated. It is, however, too soon yet to see the beneficial results of the great public works, canals, railroads and turnpikes that terminate or intersect here. * *

"The members of the congregation [at Maumee] had, as is everywhere the case, greatly increased; and one of the handsomest churches in the State, owing to the zeal of Rev. Mr. McNamee, the proverbial generosity of the Irish Catholics on the public works, and the kindness of a few citizens of other denominations, belongs to them. It was built in part for the Episcopalians, who, for some reason or other, have never occupied it. This church is frame, 65 x 35 feet, of proportionate height, surmounted by tower and steeple. * * It will be dedicated to God, under the patronage of St. Joseph. We remained here four days, and though we are three in number, viz: Rev. Messrs. Machebeuf, McNamee and the Bishop, we were constantly employed. We had preaching three or four times a day. On Sunday there was no service in any of the other churches, many of whose people came to ours, as they did during the week, and several among them heard with astonishment what undeniable testimony the Scripture exhibits to sustain those peculiar tenets of our Holy Faith, with which the prejudices of their education had hitherto taught them to consider utterly incompatible.

"The Methodist clergyman in charge invited the Bishop to preach a temperance address in his church, but he politely declined, remarking that the Catholic church was large enough, he thought, for any audience that could be collected, and he preferred to see Catholics frequent no church but their own, on any occasion.

Indeed, he had stated, in detail, the previous Sunday, many peremptory reasons why, on the subject of temperance, as well as any others, Catholics should go to hear no preacher who could not offer them a sufficient guarantee that he was not likely to rush into the wildest extremes of fanaticism and error. The church was thronged at the temperance address. * *

"There were twenty-five confirmed. Three or four priests would have more than enough to do in this part of the diocese. And yet the harvest is rotting for want of laborers!

12. REPORT OF BISHOP PURCELL'S VISIT TO NORTHERN OHIO, IN 1841.¹

CANTON—ST. JOHN'S.

"* * We reached Canton at sundown, on Saturday, 6th November. Rarely have we been more consoled than we were at this visitation, seeing and hearing of the peace which reigns throughout this congregation, and of the assiduity of its members in approaching the holy sacraments, under the pastoral care of Rev. Matthias Wuerz. One hundred and twenty were confirmed, and the faithful, after sermons in English and German [in the latter language by Very Rev. Fr. Henni, who accompanied Bishop Purcell on his visitation], were exhorted to build at least one church more for the use of the German Catholics, the present being a great deal too small for either portion of the congregation.

LOUISVILLE.

"* * The following Thursday, one hundred and forty persons received the same sacrament [confirmation] at St. Louis' Church, Louisville, Stark county, where Rev. Mr. de Goesbriand is stationed among a flock composed chiefly of French emigrants. * * It would be impossible, we think, to witness more solemnity and decorum than we here observed in the reception of the sacraments, or in the assistance at the Divine Sacrifice. * *

RANDOLPH.

"On Friday morning we attended at St. Martin's [St. Joseph's], near Randolph [Centre], where a beautiful frame church was consumed [?] three years ago, with its furniture, by some base incendiary, whom the spirit of the first schismatic is suspected, we fear but too truly, to have instigated to the sacrilegious deed. Very Rev. Mr. Henni preached a most affecting sermon on the occasion, and all the congregation, with only one or

(1) *Catholic Telegraph*, December 11, 1841.

at most two exceptions, knelt down with abundance of tears to ask pardon from God and the grace of repentance for the perpetrators of so deadly a crime. From this place Rev. Mr. Henni went to Hanover, Columbiana county, at the request of the German [?] congregation of St. Paul's [then near Dungannon].

AKRON.

"* * The Bishop proceeded [alone] to Akron, where he said Mass in the house of a German, Mr. Meyer, and with some Irish Catholics and other friends endeavored to provide for the erection of a church for the Catholics of this rapidly growing town, and Cuyahoga Falls, three miles north.

CHIPPEWA [DOYLESTOWN].

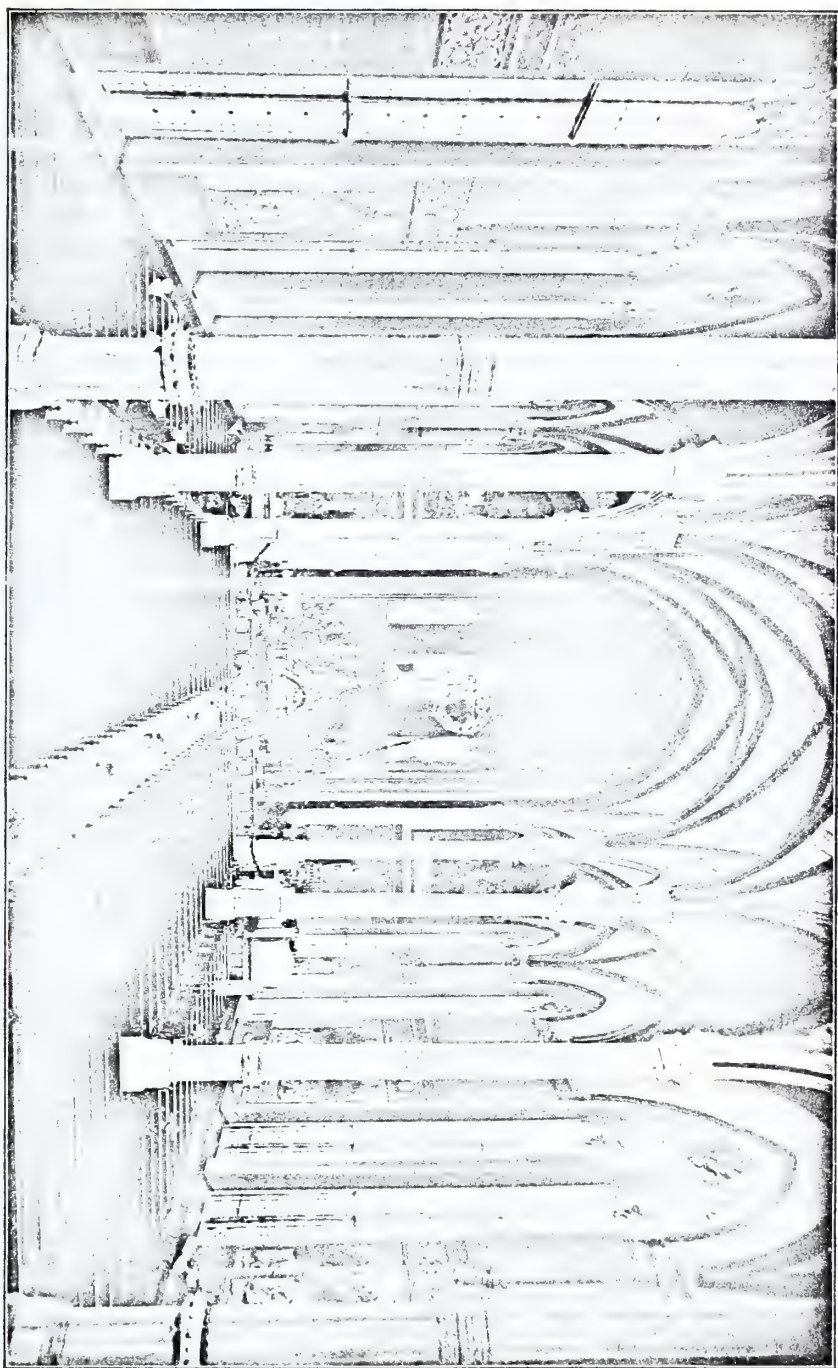
"* * We were at St. Francis Xavier's Church (Rev. Mr. Schorb's) on the following Sunday [November 14th]. The church was then dedicated and thirty-eight persons were confirmed. We know not if a larger assembly was ever before congregated in so small a space. The building should have been three or four times as large to afford room for all who crowded to the ceremony, and yet the most perfect order was observed during the holy sacrifice and the instruction. * *

WOOSTER.

"On Tuesday evening, [Nov. 16], the Bishop preached to a crowded audience in the court house at Wooster, standing, as it were, according to his own observation, on the grave of his venerated predecessor, whose heroic sacrifices and sublime devotion in the work of an apostle would, he hoped, obtain more than human efficacy for his feeble words. Next morning, after church at Mr. Christian Juncker's, he preached, again by request, in the court house, on the Catholic doctrine of Transubstantiation. We noticed four preachers of different sects taking notes of his sermon.

"We heard with exceeding regret of several in this neighborhood who had joined 'other religions,' because there was none of their own to go to. * * It is confidently hoped that with the generously promised aid of a few Catholics we shall soon have a church in Wooster, where nearly all the sects have anticipated us in the erection of 'meeting houses.' After arrangements to this effect the Bishop left in a little carriage, placed, for a week, at his disposal by its proprietor, Mr. John Carroll, a sound-hearted Irish Catholic, and arrived same day at Mt. Eaton. * *

ST. MARY'S CHURCH (INTERIOR), MASSILLON.



CANAL FULTON ; CANTON ; MASSILLON ; NAVARRE.

"* * Next morning [Nov. 19] we reached the church near Fulton [between Canal Fulton and Lawrence] before the congregation was assembled. Here the Bishop preached. * * At early candle-light, same evening, the Bishop preached in the Methodist meeting-house at [Canal] Fulton, and again, in the same place, the following day, after Mass, at which there were many communicants—at Mr. Jesse Patton's. In the evening [November 21] he preached to a very crowded assembly in the court house at Canton, and proceeded same night to Massillon, where he held service at Mr. Finnegan's, and preached in a large public hall to a respectable and very attentive audience. There should be a church in this place, and we trust there soon will be one worthy of our faith and of the prosperity of this very thriving town. * * *

"The church of St. Clement at Bethlehem [Navarre] was our next point of labor and rest. * * We shall not exhaust the patience of our readers, already, perhaps, too heavily taxed by this lengthy communication, by giving utterance to the numerous reflections on the rapid growth, the present urgent necessities and future prospects of the Church in this diocese, which the present visitation has suggested. One thing is certain, it would require the constant attention of two bishops and a hundred priests, as humble, disinterested, patient, healthy, prudent, painstaking, pious and learned as men can be in this world of trial, to preserve the faithful, convert the erring, reclaim the sinful, found schools and build churches necessary over such an extensive spiritual territory. From the depths of our own sense of our insufficiency for the arduous task, we can only implore the Almighty God *to send laborers into His vineyard!*

13. REPORT OF BISHOP PURCELL'S EPISCOPAL VISIT TO NORTHERN OHIO, IN 1846.

SANDUSKY ; FREMONT, ETC.¹

"*Confirmation.*—This sacrament was administered by the Rt. Rev. Bishop of the diocese to 55 persons in the church of the Holy Angels, Sandusky City, [Trinity Sunday, June 7]. Amongst the number were several converts whose entrance into the true fold created quite a sensation in the denominations they had left. The church was blessed on the occasion by the Bishop, assisted by Rev. Messrs. Machebeuf and Byrne. In the chapel of St. Philomena, on the Sandusky river [La Prairie], there were 36 persons

(1) *Catholic Telegraph*, June 18, 1846.

confirmed on Monday, 8th of June, and 45 at Lower Sandusky [St. Ann's, Fremont] where a new church was dedicated [June 8th].

CLEVELAND ; TOLEDO ; PERU ; NORWALK ; NEW RIEGEL ;
TIFFIN, ETC.¹

"On the feast of Pentecost [May 31] 102 persons were confirmed in St. Mary's church, Cleveland, and 16 in the church of St. John of the Cross, near Laporte, on the following Tuesday. Forty-one persons were confirmed in the church of St. Francis, at Toledo, on the 14th of June * * and 41 in the church of St. Alphonso [Peru] near Norwalk, on the festival of Corpus Christi [June 11th]. There was a very large and edifying procession in the majestic woods near this church in the forenoon, and in the afternoon the large and beautiful church of St. Peter's, Norwalk, was dedicated.

"Sixty-five persons were confirmed at St. Boniface's, Wolf's Creek [New Riegel], where there was also a solemn procession on the Sunday within the octave [of Corpus Christi]. The 'old [log] church,' so called, though built but a few years ago, has to be taken down, and a new one, larger and to meet the wants of the fast increasing congregation, to be erected in its place.

"There were 60 persons confirmed [June 21] in St. Mary's church, Tiffin, to which an addition [frame] twice the size of the original [brick] building, and in better style of finish, has been recently made.

"The Roman Catholic Germans have also built at Tiffin a new, large and beautiful church of brick, which was dedicated to God on the same day [June 21], in honor of St. Joseph. These two congregations walked in procession through the town to assist at the dedication. The High Mass was sung by the Rev. Matthias Kreusch, [C. PP. S.], and the sermon in German was preached by the Rev. Francis de Sales Brunner, [Provincial of the Sanguinists]. * * The church of St. Bernard, New Washington, is under roof.

DUNGANNON, ETC.²

"Episcopal Visitation. * * Tuesday, [July 7th], the Bishop [Purcell] confirmed forty-six at St. Paul's, Columbiana county. The corner-stone of a new church [St. Philip Neri's, Dungannon], one mile from the old one, which is now too small, will be laid on the 15th of August, and also of another [at Summit-

(1) *Catholic Telegraph*, July 2, 1846.

(2) *Catholic Telegraph*, July 16, 1846.

ville?], so much have the Catholics in that vicinity increased under the pastoral care of the Rev. [James] Conlan.

WOOSTER.¹

"The corner-stone of a new Catholic church was laid on last Friday [August 20], in Wooster, Wayne county, Ohio, by the Rt. Rev. Bishop Purcell, assisted by the pastor, Rev. Philip Foley, and Rev. Messrs. J. H. Luhr and C. Daly. The church * * is to be sixty-five by thirty-eight feet. It will be built of brick, with a solid stone foundation, and situated on a lot of two and one-half acres on the edge of town. A portion of the ground is to be used as a cemetery.

"At the close of the ceremony the Bishop addressed an attentive audience in English, and Rev. Mr. Luhr in German. The pastor and flock are entitled to much credit for their generous exertions to build their church in the thriving town of Wooster, where the number of Catholics is still small, but with the best prospects of increase, both from immigration, conversion, or reversion of many who have forgotten their baptism in the Church, or their having sprung from Catholic parentage.

AKRON, ST. VINCENT'S; MASSILLON, ETC.²

"We are pleased to learn that Rev. Mr. Daly has built a considerable addition to the church of St. Vincent de Paul, of Akron, and that the spirited Catholics of Doylestown, Wayne county, and its vicinity, have resolved to build a new and beautiful church at the last mentioned place, one mile from the site of the church of St. Xavier [at Chippewa], now too small for the congregation.

"Massillon.—The new church at Massillon [St. Mary's], a solid stone building, 78 x 40 feet, was dedicated on the 22d of August.

"Canal Fulton, August, 1847.—The church of Canal Fulton, * * a handsome frame, 64 x 37, was dedicated to Almighty God, in honor of the holy Apostles, Philip and James, on the 24th of the same month [August]. These two churches are under the pastoral care of Rev. Mr. Foley. We are indebted to Judge Griswold, of Canton, agent for the proprietor in New York, for the gift of three lots in [Canal] Fulton, on which the church is eligibly situated.

(1) *Catholic Telegraph*, August 26, 1847.

(2) *Catholic Telegraph*, September 9, 1847.

"Canton.—St. Peter's Church, Canton, was dedicated on the 29th of August. It is of brick, 98 x 45, a cheap, solid and beautiful building. * *

"New Berlin.—The church of New Berlin * * and that of Harrisburgh * * are under roof. There have been nine churches built in as many years, within a radius of fourteen miles from Canton.

"Youngstown.—On the 1st of September [1847] church was held in the house of Mr. James Moore, in Youngstown, Mahoning county. * * We were gratified at the large increase of Catholics near Youngstown, and the size and site, the best in town, given us for a church by the Hon. David Tod.

"Akron.—Mr. James V. Conlan, a student of the diocesan seminary, received tonsure and minor orders in St. Vincent's Church, Akron, on the 2d of September, sub-deaconship on the 3d, the holy order of Deacon on the 4th, and on Sunday, the 5th. he will be ordained priest."

CHAPTER IV

REMINISCENCES OF MISSIONARY LIFE IN
NORTHERN OHIO.

1. REMINISCENCES OF THE REV. PROJECTUS J. MACHEBEUF.
—FATHER MACHEBEUF ARRIVES IN THE UNITED STATES IN 1839—SENT TO
TIFFIN—ATTENDS MISSIONS IN NORTHWESTERN OHIO—AT TOLEDO AND
ALONG THE MAUMEE RIVER—STATIONED AT SANDUSKY—FATHERS RAPPE,
LAMY, DE GOESBRIAND AND PEUDEPRAT.
2. REMINISCENCES OF THE REV. LOUIS DE GOESBRIAND.
—FATHER RAPPE ARRIVES FROM FRANCE IN 1840—HIS MISSIONARY LABORS
ALONG THE MAUMEE (MIAMI) CANAL—AT TOLEDO—FATHER DE GOESBRI-
AND AT TOLEDO—ATTENDS MISSIONS IN NORTHWESTERN OHIO—FATHER
RAPPE'S SUCCESS AS A MISSIONARY PRIEST—APPOINTED BISHOP OF
CLEVELAND—BISHOP RAPPE COMMENCED CATHEDRAL IN 1848—DEDICATED
IN 1852—ESTABLISHES DIOCESAN SEMINARY AND TWO ORPHAN ASYLUMS.

1. REMINISCENCES OF THE REV. PROJECTUS J. MACHEBEUF.

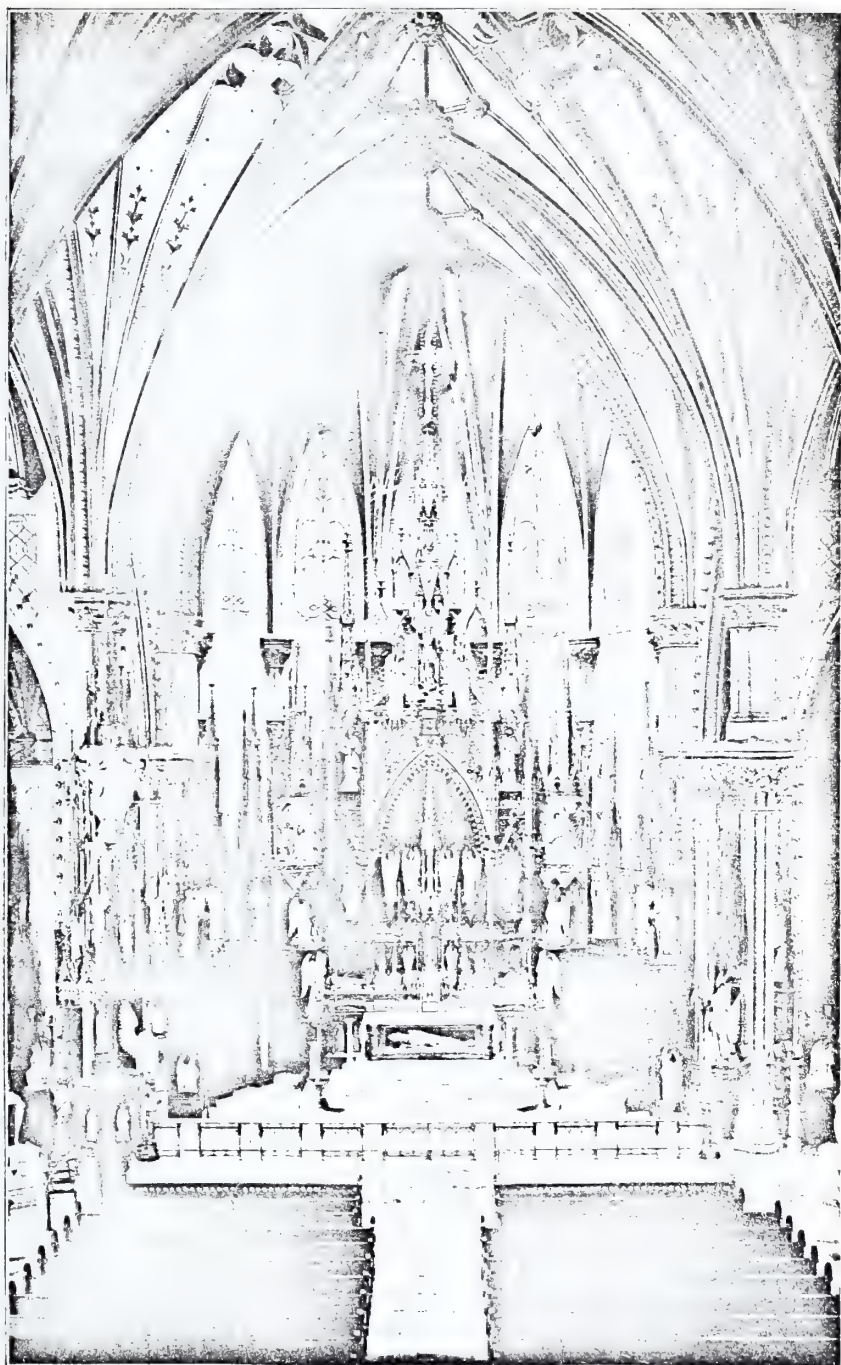
AS the late Bishop Machebeuf, of Denver, Col., had been a priest on the mission in Northern Ohio for over ten years, from September, 1839, the writer asked him, in the summer of 1888, to kindly send his reminiscences of those years of toil in the now flourishing Diocese of Cleveland. The good bishop graciously consented, and a few months later furnished the manuscript. With slight changes as to language and some necessary omissions, his reminiscences were published in two installments, in the *Catholic Universe*, October 18, 1888, and January 31, 1889. As they form an authentic and interesting account of priestly pioneer life in Northern Ohio, as witnessed by Father Machebeuf himself, they are given in the following pages:

"In the fall of 1838 the young Bishop of Cincinnati, the Rt. Rev. J. B. Purcell, made his first visit to Rome, and from Paris wrote to the Very Rev. Father Comfe, his former professor of theology at St. Sulpice, and at this time superior of the seminary of Mont-Ferrand, Diocese of Clermont, to procure for him some missionaries for his new diocese. Rev. J. B. Lamy and myself having several times expressed our intention of going to the foreign

missions, were notified to be ready to go in the spring with Bishop Purcell to Cincinnati. In the meantime we succeeded in finding three more priests disposed to offer their services to the zealous bishop. They were the Rev. Father Gaçon, who spent his missionary life at St. Martin, Brown county, and died there as chaplain of the Ursuline convent; the Rev. William Cheymol, who succeeded him as chaplain; and the Rev. Father Navarron, who established a mission in Clermont county, and died as pastor of the parish he had organized.

"In company with Bishop Purcell, Bishop Flaget, of Bardstown, Ky., Rev. John McGill, afterwards Bishop of Richmond, three priests from some other diocese, and two Sisters, in all fifteen persons, we set sail from Havre May 9, 1839. After a tedious voyage of forty-four days, we landed safely in New York. Traveling by canal and stage coaches, we arrived in Cincinnati August 22d following. Of all my *compagnons de voyage* I am the only one left in this world; all the others have gone to their reward.

"After a few days' rest we all received our appointments: Father Lamy, as pastor of Danville, in Knox county, a large settlement of Catholic Americans who had come from Maryland, and a few good German families. I was sent to Tiffin, Seneca county, as assistant to Rev. Joseph McNamee, a very pious Irish priest, but very sickly. After the Redemptorist Fathers of Peru, near Norwalk, had been called away from Ohio (April, 1839), only one Father, the Rev. F. X. Tschenhens, had been left to attend all the missions of the northwest. During the three months I spent in Tiffin, from August to December, I visited the different missions, saying Mass and commencing to speak some broken English, and even to hear confessions. Father McNamee, unable to undertake distant missions, took pastoral charge of Tiffin and vicinity. In the beginning of November, 1839, I visited for the first time the Irish laborers working on the National or macadamized road, then being built through the 'Black Swamp,' from Fremont (at that time known as Lower Sandusky) to Perrysburg, on the Maumee river. I first visited Lower Sandusky, where I received the kind hospitality of Mrs. Dickinson and of Mrs. Rawson, very respectable French ladies, married to Protestant gentlemen. In Lower Sandusky I learned that nine or ten miles down the river a good number of Canadian farmers had settled on Mud Creek (in French, *Riviere au Nase*). I went there immediately and found over thirty families, mostly from Detroit and Monroe, Mich. In the few days I spent with them I had the greatest consolation. All of them received the sacraments and showed the best disposition. I appointed some pious ladies to



ST. MICHAEL'S CHURCH (INTERIOR). CLEVELAND.

teach catechism on Sundays, and two or three times during the week, to a large number of children. A good widow lady gave a beautiful site on the bank of the river for a church, or rather a chapel. * * Before leaving these good and pious people I promised to visit them every month, and in order to facilitate my visits I bought on credit a Canadian pony, borrowed a saddle, and after resting another day at Lower Sandusky, commenced the tedious and long journey through the Black Swamp to the Maumee river, traveling only a few miles a day. The National road was graded and partly macadamized, but very rough. I had gone only five or six miles to the river when some good Irishmen, breaking the stone for the road, recognized me as a priest. They called me to a large log cabin to attend a sick man; but there was no sick man! It was a pious fraud to keep me for the next day, which was Sunday. Whilst I was warming myself my pony was taken to a stable, and the women were preparing another cabin for me, making a good fire; it was in November, and the weather was wet and cold. Well, I cheerfully resigned myself to spend the Sunday with these good people. Early the next day I put up an altar and prepared everything for Mass. * * I then said Mass and ventured to address them a few words of broken English. After Mass I had four or five children to baptize, and the generous men were so thankful for having a chance to hear Mass in that wild country and to have their children baptized that they gave me almost enough money to pay for my pony. Promising to visit them again on my return, I started the next day for Perrysburg.

"At that time Perrysburg was a poor, little village, on the east side of the Maumee river. There I found only one family, poor Canadians, in a little cabin. How glad I was then that I had been called on Saturday for that sick (?) man.

"After Mass in the cabin of the Canadian I crossed the bridgeless river with great difficulty and went to Maumee 'City' on the opposite side, where I found two or three Catholics, said Mass for them, and then set foot for Toledo.

"Toledo, today a beautiful large city, with eleven parishes, Catholic schools, educational and charitable institutions, was then [1839] a real *mud hole*, on the banks of the Maumee river. It comprised a few frame houses, some log cabins, swamps, ponds of muddy water, and worse yet, a number of persons sick with the Maumee fever. There were a very few Catholic families and five or six single men. I said Mass for eight or ten persons in the frame shanty of a poor Canadian. As they knew of a few families along the river and in the country, I remained at Toledo a few days to give them a chance to hear Mass and go to confession. But there being no suitable house I spent some time looking for a room

large enough. This I found over a little drug-store. As Toledo was the town which had the best prospects for future growth and permanency we rented that room, called a 'hall,' and made up some kind of an altar with dry goods boxes. A few yards of colored calico served as an antependium. In many later visits I found a few benches and two brass candlesticks. It was the first 'church' of good Father Rappe, when in 1841 he was sent there from Chillicothe, where he had spent some time to learn English in the house of Major Anderson, a pious convert who could speak French. It was in Mr. Anderson's house I met Father Rappe for the first time.

"After spending a few days in Toledo I went back to Maumee and kept visiting the little towns along the banks of the Maumee river, *e. g.*, Providence and Napoleon. The most of the Catholics in this section were Irishmen working on the canal, chiefly near Napoleon. As they all lived in miserable tents, crowded and filthy, I could not find any corner for me. I engaged what was called the 'parlor,' at the village tavern, and on my return at night from saying Mass in the mess-room, and visiting a few sick, was glad to find a quiet room and a good fire.

"But I must relate a little anecdote which I mentioned in a meeting of the Catholic circles in Paris. It interested them very much, and gave them an idea of the adventures of missionary life in America. One evening, when I returned as usual to my room, after visiting the camps above and below the town, I found a large number of wagons and horses hitched to the fence, the house and hallway being crowded. I had to go in by the back door, and was told by the landlord, that Napoleon being the county seat, and his house the largest in the town, and my room the most convenient place for holding court, his honor, the judge, was occupying my chair, and the lawyers and jurymen some rough benches and soap boxes—in fact, that court was being held in my room. I had therefore to go to an old log cabin which answered for a dining and sitting room, where I said my office and took supper. But as I was tired, and the court still in session, I passed through the crowd of men into my room. I found my bed occupied by three men sitting crossways. I whispered to them that having engaged that room, and slept a few nights in that bed, I had a right to it. They rather hesitated, but as I insisted they got out; and as, fortunately, it had curtains, I closed them carefully and, to the amusement of those who were near by, I undressed, went to bed and slept a few hours till court was over, when the men, with their big boots and loud voices, aroused me from my sleep. The man who was tried, and who had watched me, came to my bed and asked me how I got along. I told him 'very well,'

and asked him what the decision of the court was. He informed me that he got 'clear.' He then left, and for the rest of the night I had a quiet and undisturbed sleep. The next day I continued my visit, going as far as Independence, near the Indiana State line, where I found a few Catholic families.

"Well pleased with my first visit to the public works I returned slowly to Tiffin, where I remained till the end of December. During that month I heard that Bishop Purcell was expected in some town south of Tiffin. I went to meet him there. The good bishop received me very kindly and kept me a few days to help him on the visitation. Before returning he told me that as I was able to get along fairly well in English he appointed me pastor of Sandusky. Here there was neither church nor house, and only a few Catholic families, whose acquaintance I had made whilst attending a sick call there from Tiffin. * * *

"I went to Sandusky to take pastoral charge of the place on the first day of January, 1840. From Sandusky I continued for some time to visit Lower Sandusky [Fremont], Maumee, Toledo, and all the missions of the northwest. I do not remember exactly when good Father Rappe was sent to Toledo as pastor. I think it was in 1841. We used to visit each other every few weeks. He did not say Mass very long in the room I had rented. He had the good fortune of buying (1842) very cheap, a pretty good-sized Methodist church, all finished and having a good basement. In the latter he had his residence for some time. The bell which belonged to one of the societies was bought also. As there was no town clock, it had been used also for the benefit of the public to strike 6 a. m., 12 noon, and 6 in the evening, for which a compensation was paid by the town. But after it had been bought for the church the town refused to pay for it; adieu clock!

"In 1843 there was no pastoral retreat in Cincinnati, and good Father Rappe invited Father Lamy, of Mount Vernon, Father De Goesbriand, of Louisville, Stark Co., and myself, to make a private retreat together. We all accepted his invitation, remaining five days, and enjoying his hospitality, and his zeal and piety as director of the retreat.

"In the course of time Father Rappe was made bishop of Cleveland, afterwards Father Lamy, bishop of Santa Fe; later Father De Goesbriand became bishop of Burlington. Your humble servant was the last to be made bishop.

"In 1844 family affairs obliged me to go to France, and Bishop Purcell requested me to procure him some more priests and a community of Sisters for Brown county. As Father Rappe had been for some time chaplain of the large and magnificent convent and academy of the Ursulines at Boulogne sur-Mer.

France, he gave me letters of introduction to the Mother Superior of the community. From London I went directly to Boulogne and succeeded in getting two English nuns, both converts, and an Irish nun. In the south of France I found eight more Ursulines, who went to Havre, where we all met, and with three priests formed a goodly party of our own. Before going to France I had applied for an assistant priest. As none was to be had, I was told to bring one from France and keep him as an assistant. I succeeded in procuring a schoolmate of mine, a very good and zealous priest, the Rev. Peter Peudeprat; the other two were left at Pittsburgh, at the request of Bishop Purcell. The priest I brought for my missions was to be pastor of Lower Sandusky. Well, I kept him with me in Sandusky till he could speak some English. It happened at that time that Father Rappe had also asked for an assistant, and was given Father De Goesbriand, then (1846) pastor at Louisville, O. But there being no other priest to take his place, my assistant was sent as pastor to Louisville, to succeed Father De Goesbriand. With no assistant, and with the same number of missions, I told Father Rappe that, as he took away my assistant, he should also take a part of my missions. He did so, and they took charge of the missions of the southwest, leaving to me the east, and, for some time, the visiting of the German settlement of Peru, near Norwalk, left without any priest. I visited it one Sunday in each month. * * *

2. REMINISCENCES OF THE REV. LOUIS DE GOESBRIAND.

The late Bishop De Goesbriand did pastoral work in Northern Ohio for over twelve years, coming here from France in 1840. At the request of the writer, he kindly sent the following account of his reminiscences as a priest on the mission in the territory covered by the present Diocese of Cleveland. It was first published in the *Catholic Universe* of December 27, 1888, and forms an interesting chapter in the history of Early Catholicity in Northern Ohio.

"Rev. Father Rappe arrived in Cincinnati, from France, towards the end of the year 1840, and was immediately sent to Chillicothe by Bishop Purcell to learn English in the house of Mr. Marshall Anderson. This excellent convert to our faith, between whom and the priest there sprung up immediately the most sincere friendship, was admirably qualified to teach English to our future missionary; but Father Rappe's memory was none of the best. His ears could not well catch the sound of words which he had never heard before, and he experienced serious difficulty in learning, though he worked at it long and hard.

"In 1841 Toledo was a new place, where there were but few Catholics. They had no church, no priest. At this time, also, the State was building the Maumee canal west of Toledo, and the Maumee Valley was full of Catholic laborers. The Maumee Valley at this time was literally a land which devoured its inhabitants. The Maumee fever spared no one; the disease slowly but surely undermined the strongest constitutions, and there was not an old man to be seen then in all that country. Another more dreadful disease reigned amongst the canal men. They earned plenty of money and spent it in drinking; and hence their temporal and spiritual condition was really lamentable.

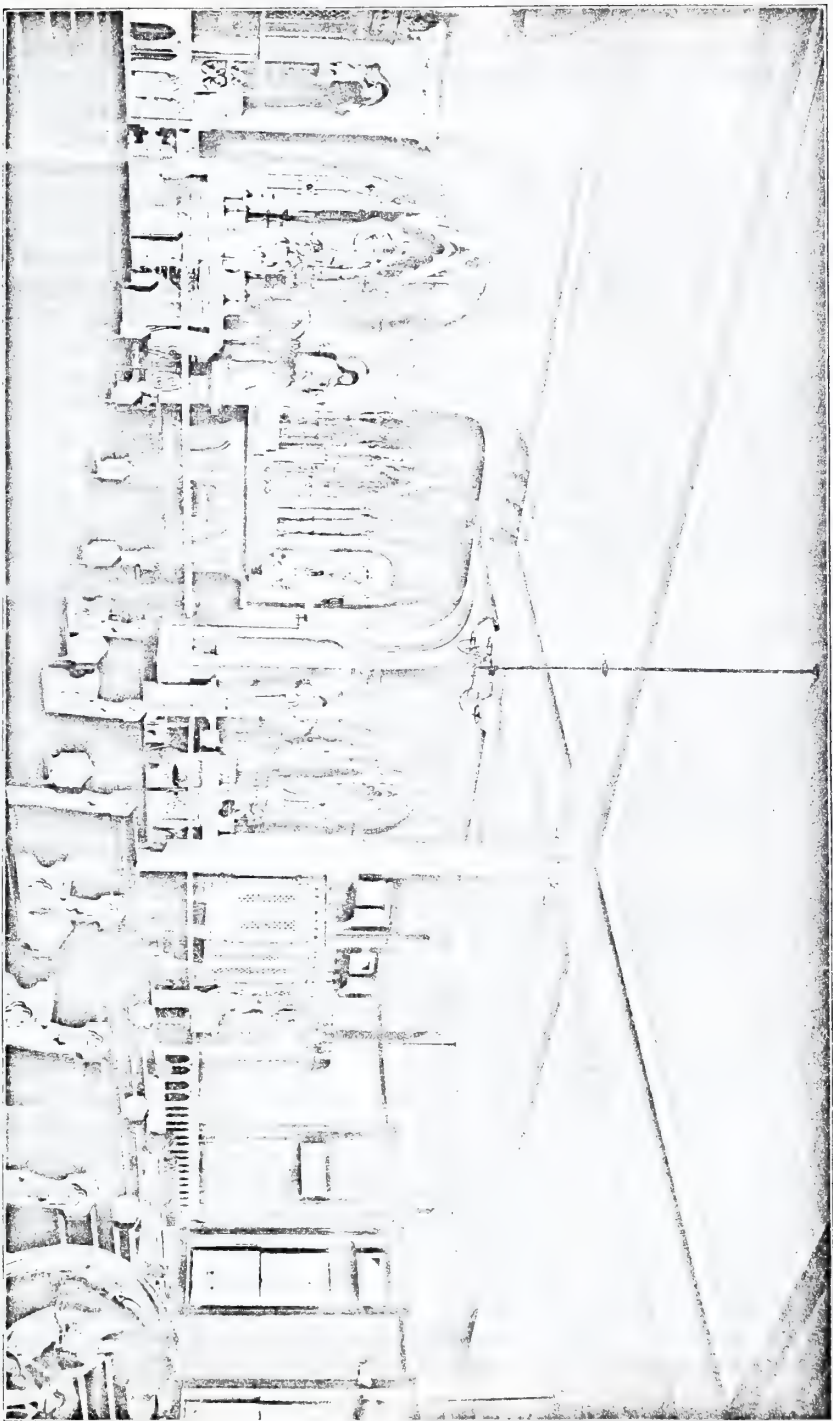
"From 1841, until the beginning of 1846, Father Rappe attended alone to the spiritual wants of the Catholics living along the Maumee canal and river from Toledo to Indiana, and as far south as Section Ten, in Putnam county. His labors and privations must have been extraordinary. The hatred he bore the sin of intemperance owes its origin to the fact that he saw it and its consequences in all its hideousness, along the Maumee Valley. He felt that the only way to save the souls of these poor men from hell was to make them take the pledge of total abstinence. He began the work with a will, and God alone knows how many families he saved from misery, how many souls he reclaimed from sin, who are now in the kingdom of heaven. Hence it is that in those days he was blessed and welcomed as an angel of peace, and the fame of his labors reached far and wide. During the four years that Father Rappe was alone in Toledo he had purchased (1842) a Protestant church at that place and another (1841) at Maumee City. A small church had been erected at Providence and another was being erected at Defiance. Before the beginning of 1846 the canal had been built and was in full operation. The bulk of the canal builders had left, but some of them settled in the Maumee Valley. At this time (1846) Father Rappe had obtained for Toledo a branch of the Sisters of the Congregation of Notre Dame, whose Mother House was at Cincinnati. They had originally come from Namur, Belgium, in 1840.

"One priest could not attend to all the work, and it was in January, 1846, that I came to Toledo by direction of the Bishop of Cincinnati. The city, its environs and the whole of the country as far as Indiana were very sickly. At certain seasons it was impossible to meet one healthy-looking person, and frequently entire families were sick and unable to help one another. Apart from the terrible fever, we were occasionally visited by such epidemics as erysipelas, and towards the end of 1847 we saw the ship-fever-stricken immigrants land on the docks to die amongst strangers after a few hours. There were hardly any Catholic families settled

on the south side of the Maumee river from Toledo to Defiance. Mass was now said regularly every Sunday at Toledo and frequently at Maumee City. Such settlements as Six-Mile-Woods, Providence, Defiance, and Poplar Ridge [New Bavaria] were visited on week days, and for some time we also had charge of Fremont and LaPrairie. The roads were at times extremely bad, and the mission very extensive, but as the Catholic population was not very large in any settlement, the work would have been pleasant enough, had it not been for the poverty and sickness which prevailed everywhere.

"The example of Father Rappe, however, was enough to encourage and comfort any man. He knew every family and all the members thereof, and would bring it about in such a way that every child would be instructed. He had received a particular gift to teach catechism, and he would spend weeks in succession in a settlement to prepare a few children for their first communion. During this time of preparation he would speak to them as many as eight hours every day, and, strange to say, neither he nor the children seemed to be in any way fatigued. As soon as he saw that any neglected the Sunday Mass, or confession, he would go to their houses and remonstrate with them. If he met a stranger who seemed to be a Catholic he would stop him and put him through a course of rather severe questions, if he saw that he did not come to Mass. It was difficult to stand his rebukes, and more difficult yet to resist his entreaties, for he begged of them to have mercy on their own souls. A practice peculiar to Father Rappe, when he visited settlements or public works, was to explain the nature of the Sacraments before administering them, and after they had been received, to make aloud an extemporaneous prayer, imploring the help of God that the effect of the Sacrament might be full and permanent. On such occasions, before saying Mass, he would give a short explanation of it and suggest the dispositions requisite to hear it, and at the end of Mass he would return thanks aloud for the grace of receiving Communion, of hearing Mass, of hearing the word of God, and would in his prayer draw the attention of his hearers to the most practical and salient points of his sermon. The most difficult work had been done, and done by Father Rappe alone, when I arrived at Toledo; but I could well imagine what he did amongst the poor canal men when there were crowds of them in the Maumee Valley.

"The Rt. Rev. A. Rappe was consecrated October 10, 1847, at Cincinnati by Bishop Purcell, assisted by the Bishop of Richmond. He came immediately to Cleveland, where Rev. M. Howard was pastor, and left me at Toledo with a young priest whom he had received into the diocese. Rev. M. Howard, having been



ST. THOMAS AQUINAS' CHURCH, (Interior), CLEVELAND.

stationed at Tiffin, I was called to Cleveland in January, 1848, and appointed Vicar General. The only church then in Cleveland was old St. Mary's, on the Flats.

"The congregation at that time was already large, and the church much too small. Shortly after his arrival the Bishop had a priest, speaking German, to attend to the spiritual wants of the Catholic Germans, and two High Masses were sung every Sunday in the old building. The Bishop resided first in a hired house south of the Public Square, but moved to the house or block of houses on Bond street, after he had bought it, which was shortly after arriving in Cleveland.

"To supply the wants of the growing population he soon erected a frame building, 30 x 60, on the east part of the cathedral lot. It was named the Church of the Nativity, and here, part of the time, school was taught on week days, a movable partition or folding door being put up to isolate the chancel. There were only fourteen secular priests in the diocese of Cleveland when it was dismembered from Cincinnati. In those days Bishop Rappe used to preach missions in the churches or settlements which he first visited.

"The Cathedral was begun in October, 1848. The venerable Administrator of Detroit, Mgr. LeFevre, was present and preached an admirable sermon in the morning at St. Mary's church, on the day of the blessing of the corner stone. We had a procession from the old church, and the crowd, both of Catholics and Protestants, was very great. In the fall of 1849 the Bishop started for Europe. I think it was not long before this time that the venerable Father James Conlan came [October, 1849] to help the clergy of the cathedral.

"The Bishop returned in August, 1850, bringing with him four priests, five seminarists, and five or six Ursuline Sisters. The present Ursuline convent property on Euclid avenue had been bought by his direction during his absence.

"The brick work and roof of the cathedral were finished before the winter of 1850. All the slates were imported from Wales, and were put on with copper nails. The drawings for the finishing of the interior were made by the now well-known architect, P. C. Keily, who had just finished St. Patrick's church in Newark, N. J., and was then beginning his career as an architect. The cathedral was consecrated November 7, 1852. The Right Rev. Bishop Spalding, of Louisville, preached on the occasion.

"Bishop Rappe had arrived in Cleveland at the time of the great immigration from Ireland. Hence his greatest solicitude was to procure for his diocese a sufficient number of priests. This was a very difficult matter. Up to that time there had been but

few Catholic schools established in the country. We had no Catholic colleges or seminaries except at very great distances, and among the young men from Europe who offered themselves as candidates for the priesthood many had not the requisite qualifications. The Bishop admitted, however, a few students to his own house, and wished me to instruct them. This was the beginning, and a very imperfect one, of the present flourishing seminary of Cleveland. When Rev. A. Caron arrived in 1848 he was given exclusive charge of the seminary, which continued to improve. When the 'Spring Cottage property' on Lake street was purchased in 1850, the seminarists moved thither with their venerable and able director. * *

"Among the benefactors of the Diocese of Cleveland there is one whose name I have forgotten. The person I refer to [Miss C. Pance] was a lady from Paris who, knowing that there were many orphans in Cleveland to be provided for, volunteered to come, in 1851, and consecrate her fortune to the building of an orphan asylum. With her came two devoted companions, one of whom, Miss Ferec, was well known in Cleveland. The building on Harmon street was erected at the expense of the benefactress I allude to, but she died a few days before it was ready for the reception of orphans. Her coming to Cleveland was very providential, at a time when so many immigrants were carried away by ship-fever or cholera, leaving their children unprotected for.

"There is another name which I desire to mention. It is that of Miss C. Bissonette, of LaPrairie, who since became Mother Ursula, the first superioress of the St. Vincent's orphan asylum in Ohio City [now Monroe street, Cleveland], and who died September 11, 1863. During the cholera which did so much havoc in Sandusky City, many Catholic children had lost both their parents, and some poor widows were left in the greatest distress. At my request, this courageous young girl, whose labors at LaPrairie towards the instruction of children I knew, came at once to Sandusky City, at a time when all who could had fled. We made her take possession of a good house which had been deserted. Furniture was obtained by entering a steamboat which lay deserted in the bay. There this devoted soul managed to provide for the wants of orphans and parents till the terrible scourge had passed away. Her vocation to a religious life was undoubtedly the reward for her generosity, in offering her life for the sake of the orphans. I knew of few persons for whom nature and divine grace had done so much as for the venerable Mother Ursula. * * *"

CHAPTER V

EARLY CATHOLICITY IN CLEVELAND.

1826—1847

MOSES CLEAVELAND, FOUNDER OF CLEVELAND—CATHOLICS FIRST SETTLED IN CLEVELAND, 1826—THE REV. THOMAS MARTIN, FIRST PRIEST TO VISIT CLEVELAND—THE REVS. JOHN M. HENNI AND MARTIN KUNDIG—THE REV. JOHN DILLON, FIRST RESIDENT PASTOR OF CLEVELAND, 1835—CATHOLIC SERVICES FIRST HELD IN SHAKESPEARE HALL, AT FOOT OF SUPERIOR STREET—THE REV. PATRICK O'DWYER SUCCEEDS FATHER DILLON—TWO LOTS FOR CHURCH SITE DONATED FOR FIRST CHURCH IN CLEVELAND—ST. MARY'S CHURCH ON "FLATS," COMMENCED IN 1838, AND DEDICATED IN 1840—REV. PETER McLAUGHLIN SECURES LOTS FOR CHURCH AT CORNER OF SUPERIOR AND ERIE, IN 1845—REV. MAURICE HOWARD—BISHOP RAPPE CONSECRATED FIRST BISHOP OF CLEVELAND, OCTOBER 10, 1847.

UNDER the direction of Moses Cleaveland, the General Superintendent of the Commercial Land Company, Augustus Spafford began in 1793 the survey of a portion of the site covered by the present city of Cleveland. The Hon. Harvey Rice, in his interesting work, "Pioneers of the Western Reserve," referring to this survey says: "Moses Cleaveland, with the eye of a prophet, foresaw that a great commercial city was here destined to spring into existence at no distant day, and accordingly directed its survey to be made into town lots of so much of the land as was included within the angle formed by the lake and easterly side of the river, and as far southeasterly as seemed requisite for the location of the predicted city. When the survey was completed—October 1, 1796—he felt the importance of selecting a suitable name for the new city, but was perplexed in coming to a satisfactory decision, and hence requested his associates to favor him with their suggestions. They at once baptized the infant city and gave it the name of Cleaveland in honor of their superior in authority. Moses was taken by surprise, blushed and gracefully acknowledged the compliment. The letter 'a,' in the first syllable of his name, was subsequently dropped out by a resident editor of the town, because he could not include it in the headline of his newspaper

for want of sufficient space. The public adopted the editor's orthography, which has ever since been retained."*

In July, 1800, Cleveland became a part of Trumbull county, which at that time comprised the entire Western Reserve lands, owned and controlled by the above-mentioned company, through whose influence, also, this part of Ohio was settled by people from Connecticut and other New England States. They brought with them an intense hatred of Catholics and their Church, which to this day has been perpetuated in their descendants, though gradually in less marked degree.

Humble and insignificant indeed was the beginning of Catholicity in Cleveland. Fully thirty years elapsed after Moses Cleaveland landed on the banks of the Cuyahoga, before any Catholics set foot on the territory now covered by Ohio's metropolis. Their advent dates back to 1826, when many Catholic Irish were induced to come hither to work on the construction of the Ohio canal, ground for which had been broken amid much enthusiasm on July 4, 1825, in Cleveland, then numbering a population of about five hundred. The influx of Catholic laborers almost doubled this number within a year.

The Rt. Rev. Edward Fenwick, Bishop of Cincinnati, was informed that many of his flock were located in Cleveland, and along the canal as far as Akron, and that they were without the ministrations of a priest. He therefore directed the Dominican Fathers, stationed in Perry County, Ohio, to send a priest to Cleveland, whose duty it should be to visit them at stated times and attend to their spiritual wants. The Rev. Thomas Martin, a member of the Dominican order, was sent in compliance with the Bishop's direction, his first visit being made during the autumn of 1826. Later on he was succeeded by the Very Rev. Stephen T. Badin (the first priest ordained in the United States), who came at irregular intervals.

In the summer of 1833 the Rev. John Martin Henni (who died as Archbishop of Milwaukee, September 7, 1881) visited Cleveland for the first time. He was met there by his friend and co-laborer on the Ohio missions, the Rev. Martin Kundig, who was on his way from Cincinnati to Detroit. To the great joy of

*"Pioneers of the Western Reserve," pp. 47 and 48.

the few Catholics then in Cleveland, both missionary priests said Mass and administered the Sacraments during their short stay. The only place at their disposal, and large enough to accommodate the faithful, was the Masonic Hall, which served them as a temporary place of worship.¹ After this welcome visit there is no record of any other priests having come to Cleveland, until the advent of the Rev. John Dillon, who was sent by Bishop Purcell in the early part of 1835, as the first resident pastor. He, as his predecessors, said Mass in private houses, as there was no other place to be had then. Shortly after his arrival, however, he succeeded in securing a large room, 30 by 40 feet, known as Shakespeare Hall. It was in the upper story of the Merwin building, located at the foot of Superior street, near the present Atwater block. This hall he fitted up as a temporary place of worship, as best he could with the limited means at his disposal, and in it said Mass for a short time.

Among the frequent attendants at the Catholic services held in this hall, were several Protestant gentlemen. They were attracted by the eloquence of Father Dillon, for whom they had conceived a great regard and admiration, because of his talent and amiability. One of these gentlemen was the Hon. Harvey Rice, who died in 1891, and who was one of Cleveland's most distinguished citizens. He settled in Cleveland in 1824, two years before a Catholic priest or layman had come. He was, therefore, a living witness to the wonderful growth of Catholicity in Cleveland, and to him the writer is greatly indebted for much of the information here given in connection with the early history of the Catholic Church in this city. Of Father Dillon he said, that he was a cultivated and scholarly gentleman, polished in manner and an eloquent preacher; that his zeal was limited only by his physical ability, and that he was truly a father to his spiritual children.

When Father Dillon came to Cleveland, he found the Catholics very few in numbers and very poor as to worldly possessions. Added to this he also unfortunately found much intemperance, and very little regard for the sacredness of the Sunday, but he set manfully to work to correct these evils and to elevate the moral and social condition of his poor and despised charge.

(1) *Life of Archbishop Henni*, p. 58.

The next place at which Father Dillon held public services in Cleveland was in a one story frame cottage, on the west side of Erie street, near Prospect. The building is still standing on the old site. In it there were several rooms, the largest serving as a 'church,' the others as the pastoral residence. A few months later Father Dillon secured Mechanics' Hall, in Farmers' Block at the corner of Prospect and Ontario streets, and transformed it into a temporary church. He continued, however, to reside in the house above mentioned, till his death.

Father Dillon had tired of halls as makeshifts for a church. Besides, the growing number of Catholics made such inconveniently small for their accommodation. However, his people were too poor to build a church. He therefore sought help elsewhere and obtained much from kind and generous Protestants. He also went, among other places, to New York City, where his eloquent appeals for assistance resulted in his returning with about one thousand dollars for the proposed church. But shortly after his return to Cleveland he fell a victim to bilious fever, and died October 16, 1836, at the age of twenty-nine years—a little more than two years after his ordination to the priesthood. His death was a severe blow to his little flock, and was lamented by those not of the Faith. The *Cleveland Advertiser*, a secular paper, in its issue of October 20, 1836, said of him: "The death of Father Dillon will be deeply felt by his bereaved and afflicted Church. He was one of the first of our clergy in point of talent and piety, and though he labored in obscurity, yet he labored faithfully and well." His remains were interred in the Erie street cemetery, but a short distance from the place in which he had resided and died. For eleven months the Catholics of Cleveland were without a resident pastor. The Rev. H. D. Juncker came occasionally from Canton, where he was stationed between 1836 and 1837. September, 1837, the Rev. Patrick O'Dwyer, a recent arrival from Quebec, was sent as Father Dillon's successor. His pastoral residence was a small frame cottage, located at the corner of Superior and Muirson streets. During his pastorate he said Mass in the third story of Farmers' Block, already mentioned.

On October 24, 1837, Messrs. James S. Clark, Richard Hilliard and Edmund Clarke, conveyed by land contract to the



ST. PATRICK'S SCHOOL, CLEVELAND.

Rt. Rev. John B. Purcell, Bishop of Cincinnati, "in trust for the Roman Catholic Society of Our Lady of the Lake, of said Cleveland, the following piece or parcel of land, to-wit: Lots numbered 218 and 219 (corner Columbus and Girard streets), in the plat of Cleveland centre," subject to the following conditions: "Provided always and these presents are on the express condition, that said society shall within and during the space of four months from the date of this agreement, erect, build, finish and complete outwardly a respectable and suitable frame house or church building for public worship, and commence regularly holding their meetings therein; to have and to hold the above premises with the appurtenances thereof so long as the same shall be occupied as aforesaid, and so much longer as said church shall own and occupy regularly a respectable lot and house for public worship upon the plat at Cleveland centre." A deed was executed by the above named gentlemen on November 21, 1842, covering the land contract.

Father O'Dwyer at once set to work to increase the building fund secured by the lamented Father Dillon, and to begin the much needed and long looked for church. In a few months the building was erected on the above mentioned lots, but could not be completed for lack of means. Meanwhile, also, Father O'Dwyer left Cleveland, about June, 1839. The church stood unfinished for months, till Bishop Purcell, coming to Cleveland during September of the same year, and remaining for three weeks, had it so far pushed towards completion that Mass was said in it for the first time in October, 1839. During his stay in Cleveland at this time the Bishop also prepared a class of children for First Communion, which was administered to them in the new church by Father Henni, who had come from Cincinnati to assist the Bishop.

Although the Catholics of Cleveland now had a church, they were without a resident pastor from the time Father O'Dwyer left. Meanwhile, however, through the exertion of the laity the church was plastered and properly provided with the necessary outfit, and all were anxiously awaiting its dedication and the appointment of a shepherd for the shepherdless flock.

The former expectation was realized on Sunday, June 7, 1840, when the solemn and impressive dedicatory ceremonies were per-

formed by the Rt. Rev. Doctor de Forbin-Janson, Bishop of Toule-Nancy, France, then on a visit to the United States. The Rt. Rev. Bishop Purcell assisted at the ceremony and preached an eloquent and appropriate discourse on the occasion. The frame building, 81 by 53 feet, had four well wrought Doric columns and was neatly plastered and pewed. The cost of the building, exclusive of furniture, was about \$3,000.

The church was dedicated to "Our Lady of the Lake," but by popular usage the name was soon changed to St. Mary's on the "Flats," that part of the city being so called. In October, 1840, the Rev. Peter McLaughlin was appointed Father O'Dwyer's successor. He received a most cordial welcome from the Catholics of Cleveland, who had been without a resident pastor for nearly a year, depending solely on occasional visits of priests from Cincinnati and Dayton. The pastorate of Cleveland's Catholics was Father McLaughlin's first appointment, he having been ordained by Bishop Purcell only a few weeks previous. He was a man of much energy and an eloquent preacher. Being also conversant to some extent with the German language, he satisfied the wants of his "mixed" congregation, many of the members having come from Germany. Under his direction the new church was entirely finished, a choir was organized and a reed organ secured.

With a sharp, keen eye to the future growth of Catholicity in Cleveland, and with a view to locating a church in the upper and better portion of the city, and more conveniently situated for his congregation, Father McLaughlin purchased from Thomas May four lots, fronting Superior and Erie streets, the site of the present Cathedral. The lots were secured by land contract, dated January 22, 1845; the purchase price was \$4,000. The lots were bought on Father McLaughlin's responsibility, transferred to and assumed by Bishop Purcell, October 15, 1845. Father McLaughlin was much blamed by some of his parishioners for buying lots "in the country." Erie street was at that time the east boundary of the built-up portion of the city. Needless to ask: Who was the wiser—he or his critics?

The purchase of these lots was the beginning of an unkind feeling towards Father McLaughlin. Finding that he could no longer profitably serve their spiritual interests he asked his Bishop

to relieve him from the pastorate of St. Mary's. His request was granted, and to the grief of the greater portion of his congregation, and to the sorrow of all the Protestant citizens of Cleveland, who learned to respect him for his ability and honesty of purpose, he left in February, 1846, after nearly six years of faithful and disinterested work among his people. A few days before his departure the Rev. Maurice Howard arrived as his successor. Besides attending to St. Mary's congregation, Cleveland, Father Howard had charge of missions in Lake, Lorain and Geauga counties which had been attended by Father McLaughlin. He had as his assistant for some months the Rev. Michael A. Byrne, who also had shared Father McLaughlin's labor a short time. During his pastorate the Diocese of Cleveland was erected, and the Rt. Rev. Amadeus Rappe consecrated Bishop thereof, October 10, 1847.

CHAPTER VI

EARLY CATHOLICITY IN TOLEDO.

1837—1847

TOLEDO SETTLED IN 1832—REV. EMANUEL THIENPONT AT TOLEDO, IN 1837—REV. EDWARD T. COLLINS—REVS. PROJECTUS J. MACHEBEUF AND JOSEPH McNAMEE—BISHOP PURCELL VISITS TOLEDO—DESCRIBES HIS VISIT AND IMPRESSIONS—THE REV. JOHN M. HENNI—THE REV. AMADEUS RAPPE, FIRST RESIDENT PASTOR OF TOLEDO—ST. FRANCIS DE SALES' CHURCH—FATHER RAPPE DESCRIBES HIS MISSIONARY LABORS AT TOLEDO AND IN NORTHWESTERN OHIO—HE ESTABLISHES THE FIRST PAROCHIAL SCHOOL AT TOLEDO—SISTERS OF NOTRE DAME.

THE present flourishing city of Toledo covers the site of a stockade fort, erected about 1800, near what is now Summit street, and known in the history of Ohio as Fort Industry. Toledo was first settled in 1832 and incorporated in 1836. During the latter year the Wabash and Erie canal was located, and Toledo made its northerly terminus. In 1837 the proposed canal was let by the State authorities. The contractors made every effort to push its construction to an early completion, and to this end secured a large force of laborers.* Many of these laborers were Irish, who were also the first Catholics to come to Toledo. As soon as Bishop Purcell heard that Catholic laborers were engaged on the Wabash canal, he directed the Rev. Emanuel Thienpont, then (1837) stationed at Dayton, to visit them and to attend to their spiritual wants. He was the first priest to visit Toledo. Father Edward Collins, of Cincinnati, was the next, commissioned in like manner, in 1838. Both he and Father Thienpont visited all the Catholic laborers along the canal from Toledo to the Indiana State line, making the journey on horseback. However, owing to the great distance they had to go to reach their temporary charge, their visits were not regular. Hence Bishop Purcell made other arrangements, more satisfactory all around, by appointing the Revs. J. P. Machebeuf and Joseph McNamee, both stationed at Tiffin, to take pastoral charge of this part of his vast diocese—Toledo and

*Howe, Ohio Hist. Collections, Vol. II, pp. 148, 149.

the missions along the Wabash canal. This was done by Father Machebeuf for two months, November and December, 1839, and by Father McNamee from December, 1839, to July, 1841.

They said Mass in the shanties of the laborers along the canal or in the cabins of the few Canadians residing in and near the town of Toledo. In a communication to the *Colorado Catholic*, September 22, 1888, Bishop Machebeuf describes his first visit to Toledo in November, 1839, as follows: "Only a few Catholics were in Toledo at this time. I said Mass in the frame shanty of a poor Canadian. These people having a few Catholic acquaintances a short distance up the [Maumee] river, notified them of the opportunity to hear Mass, and all of them attended. There being no suitable house wherein to hold divine service, I rented a room over a drug store, constructed an altar with some boxes, which I covered with calico. This was the first church of good Father Rappe, when he was sent [to Toledo] two years later."

In 1841 Bishop Purcell paid his second episcopal visit to Toledo. In a letter to the *Catholic Telegraph*, of Cincinnati, published August 21st, of that year, he writes of Toledo as follows:

"This place is in all probability destined to be one of the most populous commercial cities in the Northwest. It is, with Maumee and Manhattan in its neighborhood, destined to be the depot of the railroads and canals, especially the Wabash and Erie canal, intersected by the Miami canal and the great Southern Railroad now in active progress all along the southern shore of Lake Erie to Buffalo. It is likewise the only proper point for the termination of the projected railroad from Chicago, to unite with the railroad to New York, and will thereby enjoy the advantages of much, if not all, the trade circuitously carried on between Chicago and Buffalo, by way of the lakes, an interrupted and frequently an unsafe channel of communication. A railroad, thirty-one miles in length, from Adrian, Michigan, is now completed to Toledo. It is contemplated to extend this road to the southern parts of Michigan, thus forming a continuous line of communication between New York and Michigan and Illinois, and the far west generally, by Toledo.

"With such prospects it is not surprising that many of our Catholic brethren from Ireland and Germany should have settled here in the vicinity of the old Catholic Canadian French, who have hitherto attended church at the 'Bay Settlement,' and at Monroe, Michigan.

"Before the visit of the Bishop of Cincinnati to Rome it was not quite certain whether the tract (formerly claimed by Michigan, but which was finally adjudged by congress to Ohio), belonged to his spiritual jurisdiction, or to that of the Bishop of Detroit. But this matter having been decided by the Propaganda in favor of Cincinnati, Rev. Mr. McNamee and Rev. Mr. Machebeuf are the only clergymen who are recognized as pastors, or who have any ordinary jurisdiction in this part of the diocese.

"Church [in Toledo] is at present held in a large room rented for the purpose, but arrangements have been made either for the purchase of a church, under execution for the sum of \$2,800, to be paid in installments, or the erection of a new one on either of the two lots offered by agents of proprietors of much of the soil.

"The Bishop and Very Rev. Mr. Henni preached here frequently—the former before very attentive and intelligent audiences in the court house. After one of his sermons a few Protestant gentlemen present came forward and signed their names for between three and four hundred dollars to enable their Catholic brethren to purchase or build a church. The Catholics themselves had subscribed \$400 in the forenoon of the same day.

"There are several Indian families in the neighborhood who live among the French, but who have not as yet joined the Church. * * Seven persons were confirmed and a large number partook of the Holy Communion. The erection of a church will give a new impulse to the growth and prosperity of this new city, which has been rather stationary since our former visit, four years ago. Manhattan, about two miles from Toledo, nearer the mouth of the Maumee, contains many families of Catholics, who, in part, attend church at Toledo, but the Bishop could not find time to visit them." * *

The Rev. Amadeus Rappe was appointed first pastor of Toledo, where he resided from about September, 1841, till his consecration as Bishop of Cleveland, October, 1847. Shortly after his arrival at Toledo he was urged by the laity either to build a church (a subscription of \$1,400 having been raised for that purpose) or to purchase the church mentioned above by Bishop Purcell. It was finally agreed to purchase the church—a Presbyterian (frame) meeting house, located on Superior street. The purchase was made about November, 1842, as appears from the following item published in the *Catholic Telegraph*, December 15, 1842:

"The Rev. Mr. Rappe has purchased the Presbyterian meeting house in Toledo [St. Francis de Sales'], in this State. It is a



ST. JOSEPH'S CHURCH (Interior), TIFFIN.

large building, in a handsome part of the town, and after a few alterations, will be used as a Catholic Church. Religion has not a more zealous missionary in the West than the reverend gentleman, through whose exertions the congregations in Toledo and other towns in the neighborhood have been organized."

After a few alterations the building was converted into a Catholic church—the first in Toledo—and dedicated to St. Francis de Sales. The day of its dedication was one of joy for the Catholics of Toledo, now no longer obliged to worship in cabins, shanties or halls. The church had a basement which Father Rappe had fitted up as a residence for himself, with room enough left for a school to be established eventually.

The following account of Father Rappe's missionary labors, written by himself, was published by Bishop Purcell in the *Catholic Telegraph*, February 26, 1842:

"This devoted brother and fellow-laborer sends us edifying tidings from the northwest of the diocese, under the head of 'Toledo, 14th February.' He writes as follows: 'I have just returned from the State line where I found much work and great consolation. I commence, it seems to me, to be a missionary. I like exceedingly the poverty, the simplicity and the faith of our Irish Catholics. Poor men! Many of them have not been to confession for a long while, and now above all, those who have joined the temperance society are very zealous to approach this sacrament and the Divine Eucharist. I should have two lives to consecrate to such men. They want above everything instruction in their moral duties and the sacraments. But what consoling faith! Last Sunday I celebrated two Masses at the reservoir [in Paulding county], where there are about 600 men, and in the afternoon I was called to the sick. I was followed along the road by a young man who had longed for the occasion of speaking to me. But as the most notable of the place made a circle around me, my good young man was prevented by humility from making his way to me. But on my return from the sick he stopped me as I was about jumping over a ditch, and modestly said to me: 'Sir, I wish to receive the Blessed Sacrament.' 'Very well, my friend, I am going to hear confessions tomorrow; I hope you will have that happiness.' 'But,' he replied, 'it is today I wish to do so.' 'My friend,' I added, 'you have dined; you cannot communicate now.' 'No, sir, I have neither breakfasted nor dined, because I hoped to receive my Lord today.' Blessed are the poor in spirit for surely theirs is the kingdom of heaven.

"I wish to have one hundred medals and two hundred cards,

for besides the two hundred persons that I have received into the temperance society, many of the others had taken the pledge in other States, so that they are the majority. Though I had never been a great friend of the temperance society, I could not refuse to take the pledge myself on seeing the frightful ravages of intemperance among our poor people.

"All the people are very anxious to see the commencing of the foundation of our new church [in Toledo], but I answer them that I wish first of all to see a great change in their morals; in a word, I wish to put all the whisky bottles and glasses in the bottom of the foundation. Death himself has come to help me in my work, for eighteen or twenty persons have died, Catholics and Protestants, since Christmas, the most part of intemperate habits, so that those who drank to preserve health are now confounded. * *

"My prospects for building a church are encouraging. Fourteen hundred dollars have been subscribed in Toledo, and I reckon upon four hundred more from the public works. Pray that I may have light and grace to know and do the will of God in all things." * *

During Father Rappe's pastorate, in 1845, Toledo was made the terminus of a second canal, (known as the Miami and Erie canal), and was thus connected with Cincinnati. Its construction helped to increase largely the number of Catholic laborers who had been attracted by the employment offered them in the construction of the Wabash and Erie canal.

After the completion of these two important enterprises, many of the employes settled in and near Toledo, and engaged in various avocations. Between 1838 and 1846, Toledo gained an unenviable reputation because of the insidious and destructive Maumee fever, which raged with violence, especially in 1838 and 1839, and greatly impeded the work on the canal.

In 1841 the Wabash and Erie canal was still in course of construction. "The Maumee Valley was full of Catholic laborers, and was also literally a land which devoured its inhabitants. The Maumee fever spared no one, but slowly and surely undermined the strongest constitution. Toledo and its environs were full of malaria. At times it was next to impossible to meet a healthy person. Added to this there were many cases of erysipelas, and in 1847 hundreds of emigrants, stricken by ship-fever, landed at the Toledo docks to die a few hours after their arrival among

strangers.”* Hence the growth of Toledo was greatly checked, as people had no desire to settle where sickness of a malignant type stared them in the face. But with the proper drainage and grading in the city, and the opening up of the surrounding country, Toledo has long since lost its notoriety as an unhealthy place.

Father Rappe was one of the first priests in Northern Ohio to establish a parochial school. With great difficulties to surmount he succeeded in establishing a parochial school at Toledo, in 1845, engaging as teachers a few Sisters of the Notre Dame Community, located at Cincinnati. In reference to said Sisters and their school Bishop Purcell published the following item in the *Catholic Telegraph* of April 30, 1846:

“The Sisters and scholars are blessed with excellent health, and the school, under such able management, continues to advance in its successful claims to public patronage and esteem. We can not sufficiently admire the heroism with which these Sisters, with the humble but confident hope of being useful to religion and society, disregard the fears of the ‘Maumee’ fever, from which, through the divine blessing on such devotedness as theirs, they have experienced that there was nothing to fear. * * The Sisters of Notre Dame will not be forgotten in future years when the earliest and most efficient pioneers are commemorated.”

When Father Rappe was elevated to the episcopacy, October, 1847, the Rev. Louis De Goesbriand, his faithful co-laborer since January, 1846, was appointed pastor of St. Francis de Sales', Toledo. Four months later he was called to Cleveland and appointed Vicar General.

*See *Reminiscences of the Rev. Louis De Goesbriand*, p. 57, this volume.

PART II

HISTORY OF CATHOLICITY IN THE DIOCESE OF CLEVELAND

1847—1900

CHAPTER I

THE RT. REV. AMADEUS RAPPE, FIRST BISHOP OF CLEVELAND. HIS ADMINISTRATION. 1847-1870.

ERECTION OF DIOCESE OF CLEVELAND—ITS TERRITORY—BISHOP RAPPE'S CONSECRATION, OCTOBER 10, 1847—HIS FIRST PASTORAL LETTER—BISHOP'S RESIDENCE BOUGHT ON BOND STREET—CHURCH OF THE NATIVITY—FIRST DIOCESAN SEMINARY—ST. JOHN'S CATHEDRAL COMMENCED IN 1848 AND COMPLETED IN 1852—BISHOP RAPPE A TOTAL ABSTAINER—FATHER MATHEW, THE APOSTLE OF TOTAL ABSTINENCE—THE URSULINES ESTABLISH A CONVENT AND ACADEMY IN CLEVELAND—ST. VINCENT'S AND ST. MARY'S ASYLUMS FOUNDED—GREY NUNS AND URSULINES AT TOLEDO—SEMINARY REMOVED IN 1850 TO LAKE STREET.

WITH the constant and rapid growth of Catholicity in his large diocese, comprising the entire State of Ohio, Bishop Purcell found the territory too large and the burden of his episcopal duties too great for his personal attention. As early as December, 1841, in an interesting communication to the *Catholic Telegraph*, describing one of his visits to Northern Ohio, he writes: "It would require the constant attention of two bishops and a hundred priests * * to preserve the faithful, convert the erring, reclaim the sinful, found schools, and build churches necessary over such an extensive territory." Bishop Purcell therefore petitioned the Holy See for a division of his jurisdiction. Cleveland was considered as the most fit city in the northern part of the State for an Episcopal See, and hence was so designated. Father Rappe, the zealous missionary of the Maumee, was chosen as the first Bishop of this new diocese. Although the Papal Bulls to this effect were issued April 23, 1847, they did not reach Cincinnati till the follow-

ing August. The fact of their arrival was published in the *Catholic Telegraph*, September 2, 1847, as follows:

"The Bulls for the consecration of Rt. Rev. Mr. Rappe for the new See of Cleveland have arrived. We very sincerely congratulate the clergy and congregations in the northern part of Ohio on this appointment; if zeal for the glory of God, and utter disregard of self, a blameless life, and fervent piety can qualify a man for the Episcopacy, we know no one more likely to see his hopes realized than the bishop-elect of Cleveland. This is his character amongst those who know him."

The territory assigned to the new diocese was "all that part of the State of Ohio lying north of 40 degrees and 41 minutes." As this line intersected several counties, it was thought best by the bishops of the Dioceses of Cincinnati and Cleveland to petition the Holy See to establish the limits between these two dioceses by county lines, as appears from the following agreement published in the *Catholic Telegraph*, January 11, 1849:

"In order to prevent any misunderstanding or uncertainty with regard to the extent of jurisdiction, as defined only by the geographical line of 40 degrees and 41 minutes, the Rt. Rev. Bishops of these two dioceses have agreed, among themselves, and they direct us to publish, that the counties of Mercer, Auglaize, Hardin, Marion, Morrow, Knox, Tuscarawas, Carroll and Jefferson, which belong to the Diocese of Cincinnati, shall constitute the northern boundary of the Diocese of Cincinnati; that all counties north of those just named, shall compose the Diocese of Cleveland. Holmes county, for the greater part south of the line above traced, is by mutual consent assigned to the Diocese of Cleveland. Any new counties that may hereafter be formed by the authority of the legislature, will belong to that diocese in which the larger portion of them will be situated. Application will be made as early as possible to the Holy See to sanction this arrangement."

When the Diocese of Columbus was erected, in 1868, Holmes county was included within its jurisdiction. All the other counties embraced within the above described limits have since been under jurisdiction of the Diocese of Cleveland, viz: Allen, Ashland, Ashtabula, Columbiana, Crawford, Cuyahoga, Defiance, Erie, Fulton, Geauga, Hancock, Henry, Huron, Lake, Lorain, Lucas, Mahoning, Medina, Ottawa, Paulding, Portage, Putnam, Richland, Sandusky, Seneca, Stark, Summit, Trumbull, Van Wert, Wayne, Williams, Wood and Wyandot, in all thirty-three counties,

comprising about one-third of Ohio. The territory of the diocese extends from the west line of Pennsylvania to the east line of Indiana, and from the southern shore of Lake Erie about seventy-five miles south.

Father Rappe was consecrated at Cincinnati, October 10, 1847, by Bishop Purcell, assisted by Bishop Whelan, of Richmond, Virginia. Two days after his consecration, and just before starting for Cleveland, he published his first pastoral letter, which is given here in full. It portrays clearly the apostolic zeal and devotedness to the cause of God on the part of Bishop Rappe:

AMADEUS,

BY THE GRACE OF GOD AND APPOINTMENT OF THE APOSTOLIC SEE,
BISHOP OF CLEVELAND.

To the Clergy and Laity of the Diocese of Cleveland:

*Grace Unto You, and Peace from God our Father, and from the
Lord Jesus Christ:*

VENERABLE BRETHREN OF THE CLERGY AND BELOVED CHILDREN OF THE
LAITY!

Overwhelmed by the labors and solicitude which his extensive diocese required, and full of zeal for the welfare of the flock which he has governed with unsurpassed wisdom and success, the Rt. Rev. John Baptist, Bishop of Cincinnati, humbly supplicated the late Provincial Council to establish another Episcopal See in the northern part of the State of Ohio. This request was granted, and the city of Cleveland has been chosen to be the See of the new diocese. The Roman Court has approved and sanctioned these proceedings, and His Holiness, Pius IX, at the request of the Council, has elevated me to the Episcopacy. Had I consulted my fears I would have immediately declined accepting a station so encompassed with difficulties, but yielding to the voice of authority, and thereby made strong by the favor of the Almighty, I consented to forego my weakness and inability, to rely solely on Him who can strengthen the weak, and prepare them for the labor. "Go, and teach all nations: behold I am with you all days until the consummation of the world." That divine mission given by Jesus Christ to His Apostles, has been confided to me by their successors and the Apostolic See. Invested with this sacred power, and comforted by the grace of the episcopal office, I feel encouraged to



ST. PETER'S SCHOOL, CLEVELAND.

work for the glory of our common Master and the welfare of our immortal souls.

It is indeed consoling, venerable brethren of the clergy, that in discharging the functions of a ministry so sublime and perilous, I will be seconded by your devotion, your talents, your virtues, and your experience. For several years I have fought in your ranks, shared your toils, admired your zeal, and witnessed with joy the success that crowned your efforts. It was then one of my greatest pleasures, whilst associated with you in the ministry, to call you friends, and now, placed at your head, as the first sentinel of the camp of Israel, I desire more than ever to be regarded as your friend and father, rather than your superior. My happiness will be henceforth to have part in your labors, to direct your efforts, to alleviate your cares and to console your sorrows. Our number is small, but let us pray to the Lord to send more laborers into His vineyard, and whilst waiting with patience His answer to our supplications, let our union, our piety, our prudence and zeal make amends for the deficiency. In the daily morning meditations we will find a divine fire which illumines and vivifies; the reading of the Holy Scriptures will furnish us with arms against our enemies, and be our comfort in tribulation. The works of the Fathers and the acts of the Councils, but particularly of the Councils of Baltimore, which are so appropriate to the circumstances and wants of our mission, will be a pure source from which we can draw sound doctrine and wisdom to direct us in the various exigencies of our ministry.

Your spiritual necessities, beloved brethren of the laity, are not unknown to us; we wish to be intimately acquainted with your desires for the advancement of religion, and although we may be unable to provide resident pastors for every congregation, we will endeavor to console you in their absence by frequent visits, and by sending you, from time to time, faithful missionaries who will speak your language, and animate your piety.

We sigh for the day when we will be able to appear amongst you, to bless you, to instruct you, and to be edified by your devotion. Many a time have we been moved by the constancy of your faith and the beauty of your example. What a consolation for a pastor to be surrounded by a faithful flock, anxious to diffuse on all sides the sweetness of the doctrines of Jesus Christ. Those truly Catholic souls are His glory, and they give a powerful energy to His words. They are so many apostles before whose integrity and piety the demon of prejudice is passing away. The times are propitious! The eminent virtues of our prelates and clergy, their eloquence in the pulpit, their polemical works, so marked by ability and clearness, the numerous conversions, both at home and abroad,

conversions in which the finger of God is so visible, since they can not with reason be attributed to any worldly motive—all these circumstances directed by Divine Providence for the triumph of truth seem to have mitigated the violence of our dissenting brethren, and prepared the minds of the more learned portion of the community to examine and appreciate the divine excellence of our holy religion. It is for you, beloved children of the laity, to encourage this disposition to a sounder system. If the eloquence of an upright life does not convert our opponents, at least it silences the hostility of the unwise and imprudent. It is thus that we can most efficaciously contribute to the propagation of that faith which has conquered the world. Console, beloved children of the laity, and help your pastors by the sanctity of your lives. Have but one mind, no matter what may be your nation, your language, your position in society. You are all the children of the same Father, the members of Jesus Christ, destined for the same inheritance. In order that you might preserve this sweet union of mind and heart, come often to the Sacred Table, to feed on the Bread of Life, to be strengthened by the God of charity. He will remind you that He loved you even to the shedding of His Blood, and therefore has the right to command that you love one another. Unite together every night in family worship, and the Lord will be amongst you. Observe punctually the Lord's day, and the laws of the Church and of the State, and educate your children in the fear and love of God. Do all in your power to provide, for their instruction, orthodox and pious teachers. We beseech you also, beloved brethren, by the mercy of Jesus Christ, to live soberly. Drunkenness, and the debaucheries which attend it, degrade man, disgrace the faith, and precipitate many into endless misfortunes.

As for us, venerable fellow-laborers, we will all endeavor to be the models of the faithful in conversation, in charity, in faith, in chastity. Our mission is a glorious one, and our reward will be equally glorious if we live according to our sublime vocation.

†AMADEUS,
Bishop of Cleveland.

Given at Cincinnati, October 12, 1847.

The Rt. Rev. Amadeus Rappe took possession of the Diocese of Cleveland as its first bishop a few days after his consecration, which, as stated above, had taken place at Cincinnati, October 10, 1847. The Catholic population of the diocese was then estimated at about 10,000. On the Bishop's arrival at Cleveland, his Episcopal city, he found but one church, a frame building, located at the corner of Columbus and Girard streets. It had been dedicated

June 7, 1840, to "Our Lady of the Lake." It was later and better known as "St. Mary's Church, on the Flats."

In October, 1847, the Rev. Maurice Howard was the only priest stationed in Cleveland. Besides having pastoral charge of the church on the Flats, he also attended a number of missions in Cuyahoga and neighboring counties. Within the limits of his diocese the bishop found forty-two churches, attended by twenty-one priests, of whom seven were members of the Sanguinist society. There were also two small convents of Sisters of the same society, viz: at New Riegel and Thompson. An academy and convent established at Toledo, in 1845, belonged to the Sisters of Notre Dame, whose Motherhouse was in Cincinnati.¹

For some months the Bishop resided in a rented house near the Haymarket. In 1848 he bought several lots on Bond street, corner of St. Clair, on which were located a large brick building and several frame houses. The brick building was fitted up as his residence.

Within a very short time after Bishop Rappe's arrival in Cleveland, he impressed all with his indefatigable zeal and great earnestness. As early as March, 1848, the *Cleveland Herald*, a secular paper, at no time during its long existence over-friendly towards Catholics, published in its issue of March 16th, the following item concerning Bishop Rappe, and his work in the cause of total abstinence, of which he had been for some years a practical and consistent advocate:

"Bishop Rappe is just what every man who has important enterprises in hand should be, a real workingman. His labors, too, are for the benefit of others—the present and future—the temporal, social and moral improvement of the people of his charge. Strict sobriety, industry and economy are virtues which he inculcates with hearty good will—the sure stepping stones to individual, family and associated success. Temperance supports the super-structure and now over five hundred cold water men are enrolled in the Cleveland Catholic Temperance Society."

In January, 1848, Father Howard was sent to Tiffin, and Father De Goesbriand was appointed his successor and Vicar-general. St. Mary's congregation was composed of English and German speaking Catholics, who had far outgrown their church

(1) Closed in July, 1848.

when Bishop Rappe came to Cleveland. He succeeded in getting a German priest, the Rev. Matthias Kreusch, C. PP. S., by whom separate services were given to the German portion of the congregation, thus tiding over the necessity of building another church at that time.

To supply the wants of the growing Catholic population, a frame building, 30 x 60, was erected on Superior street, a short distance east of Erie, near the site of the present cathedral, and next to the lots which the Rev. Peter McLaughlin had bought in 1845 for church purposes. This frame building served several years as a "chapel of ease" for St. Mary's church, and as a parochial school, the first in the city. Folding doors cut off the sanctuary during school hours. The little church was commenced and finished in December, 1848. It was used for the first time on Christmas of the same year, and hence was called the Church of the Nativity.

In September, 1848, Bishop Rappe opened a small seminary in a one-story frame building, back of his residence on Bond street. Father De Goesbriand was its first superior. Among the young men first to apply for admission as seminarists were Messrs. James Monahan, August Berger, Peter Kreusch, Thomas J. Walsh, Michael O'Sullivan, E. W. J. Lindesmith, Francis McGann, Nicholas Roupp, William O'Connor, and Felix M. Boff, all of whom became priests. In 1849 the Rev. Alexis Caron succeeded Father De Goesbriand as superior of this humble seminary.

Shortly after the establishment of the diocese the Catholic population of Cleveland rapidly increased, owing to a large immigration from Ireland and Germany. The Bishop found it therefore of imperative necessity to build a second church for the accommodation of his growing flock (estimated in 1848 at about 4,000) in the episcopal city. He determined to make the new church his cathedral, to locate it at the corner of Erie and Superior streets, and after its completion to assign St. Mary's on the Flats to the Germans.

Sunday, October 29, 1848, the cornerstone of the present cathedral was laid. The *Cleveland Herald* of October 30, 1848, makes mention of the ceremony in the following item:

"The ceremony of laying the cornerstone of the cathedral on Erie street was witnessed yesterday by a very large concourse of

people. At one o'clock a numerous procession was formed at St. Mary's church and marched to the site of the cathedral. The ceremonies were conducted by Bishop Timon of Buffalo, Bishop LeFevre of Detroit, and Bishop Rappe of Cleveland, assisted by Vicar General De Goesbriand of Cleveland, Rev. P. J. Machebeuf of Sandusky, Rev. J. H. Luhr of Canton, and the students of the theological seminary in this city. An eloquent address was delivered by Bishop Timon, and a discourse in German by Rev. Mr. Luhr.

"The cathedral, when completed, will be a noble edifice and an ornament to the city. The dimensions will be 170 feet by 75, rising 50 feet from the water table to the eaves. The building is to be of brick, and the style of architecture will combine strength with beauty."

In November, 1848, the first diocesan synod was held, with fifteen priests in attendance. The second synod was held in 1852, and the third in 1854.

In September, 1849, Bishop Rappe went to Europe, his object being to solicit aid in his native France for the new cathedral then in process of erection; and also to secure priests and sisters to aid him in his work. During his absence the Very Rev. Father De Goesbriand, V. G., administered the diocese. The Bishop succeeded in obtaining generous assistance from his countrymen, and in securing four priests¹ and five seminarists,² as also a band of devoted Ursulines from Boulogne, France, and two Sisters of Charity. Bishop Rappe returned from Europe in August, 1850. Besides visiting his diocese, he also superintended the building of the cathedral, and had the great satisfaction of having it consecrated, and opened for divine service, November 7, 1852.

As above stated, Bishop Rappe was a strong advocate of total abstinence, having seen and felt the disastrous results of intemperance whilst engaged on the mission in Toledo and along the Maumee valley. In March, 1851, he published a vigorous pastoral letter on this subject, of which the following is an extract:

"Among the evils which prevail, and of which the progress and consequences are most alarming, is one which we have observed for years, and more especially during our last visitation: it is one which fills with sorrow the hearts of your pastors and

(1) Revs. C. M. Coquerelle, C. Evrard, A. Gelaszewski, and J. B. Mareschal.

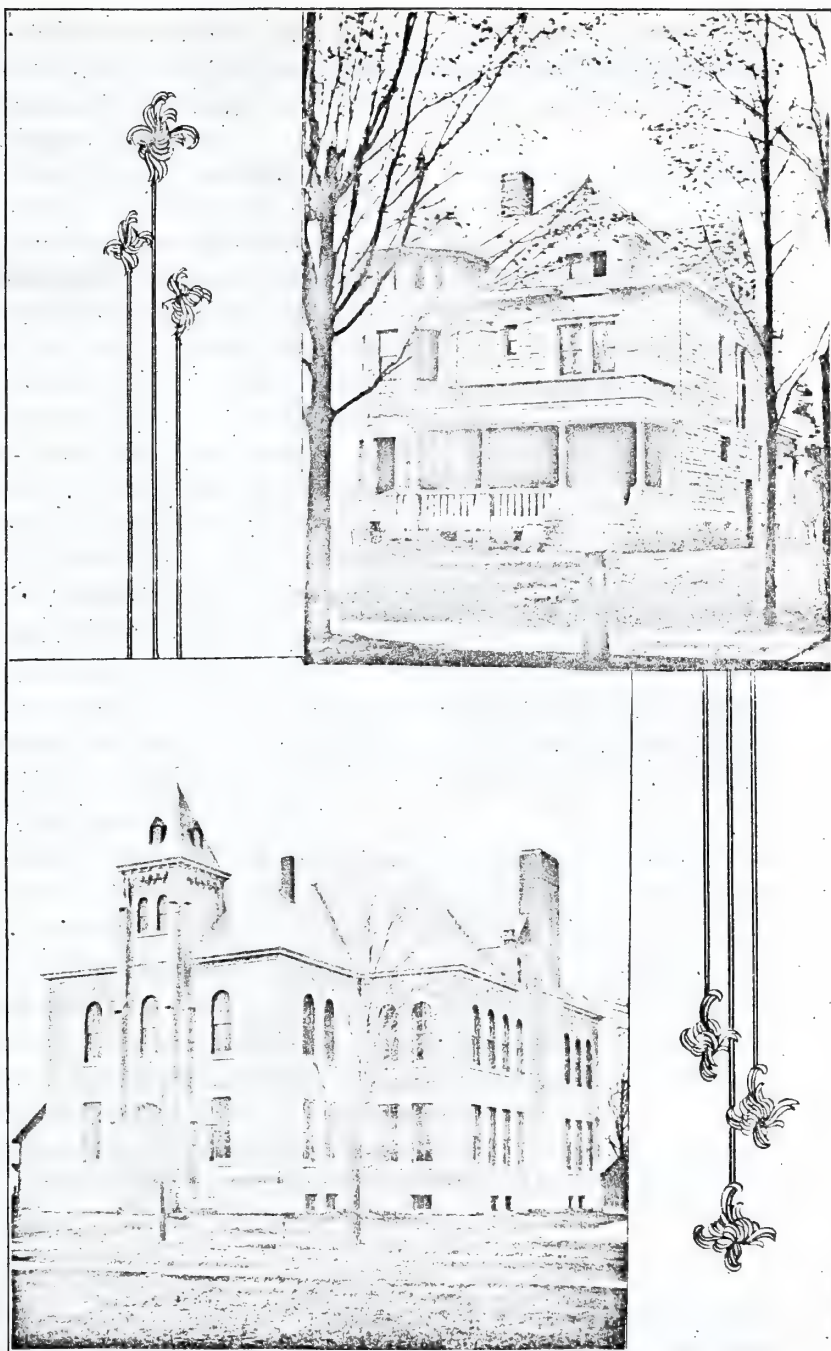
(2) Messrs. L. F. D'Arcy, Z. Druon, L. Filiere, L. Molon, and N. Penchel.

counteracts all their efforts to promote your spiritual welfare; it is one which is more frightful than any calamity which could befall you; which threatens not only to put an end to all decent observance of the Sunday, but to eradicate piety and to destroy every sentiment that elevates and ennobles the Christian soul, to bring inevitable ruin upon reason, honor and fortune—the *drinking shop*, the sink wherein all that is good is buried.”

During the months of July and August, of the same year, on invitation of the Bishop, Father Mathew, the famous apostle of total abstinence, delivered a series of lectures and sermons in Cleveland and other cities and towns in this diocese. Thousands took the pledge of total abstinence from him. His labors, as those of Bishop Rappe in this regard, had most gratifying results.

On October 30, 1853, Father De Goesbriand was elevated to the Episcopacy, as first Bishop of Burlington, Vt., which important position he held for nearly forty-five years with eminent success. The Rev. James Conlan succeeded him as Vicar General, and acted as such till 1870.

Between 1848 and 1857 twenty-six churches were built within the limits of the Diocese of Cleveland. Whilst directing and encouraging the organization of missions and congregations and the erection of churches for their accommodation, Bishop Rappe also provided for the care of orphans and the education of the young, all under charge of devoted sisters. To this end he authorized the founding of a convent of Sanguinist Sisters, at Glandorf, in 1848. During the Bishop's absence in Europe in 1850, Judge Cowles' mansion on Euclid avenue was bought for the Ursuline Sisters. For over forty years it was the Motherhouse of the Ursulines. The sisters took possession of their new home on their arrival in Cleveland, and almost immediately opened a select school and academy. In 1851 the Ladies of the Sacred Heart of Mary established St. Mary's Orphan Asylum for girls. The first building used for the purpose was located on St. Clair street, near Bond, Cleveland. Toward the end of 1853 the asylum was transferred to Harmon street. In 1851 Bishop Rappe opened St. Vincent's Orphan Asylum for boys on Monroe street, Cleveland, and placed it in charge of the Sisters of Charity of St. Augustine, a community he had established, with the assistance of Mother M. Ursula, of sainted memory. She was known in the world as Miss C. Bisson-



ST. ADALBERT'S SCHOOL AND PASTORAL RESIDENCE, BEREА.

ette. He also established an Ursuline Community and academy at Toledo in 1854. In 1855 the Grey Nuns, of Montreal, established at Toledo an orphanage for boys and girls, which is known as St. Vincent's Asylum.

Thus the most pressing wants of the diocese were supplied. The Bishop now directed his attention to the details of diocesan work, visiting every church and station at frequent intervals, giving missions, administering confirmation and preaching. Though constantly at work, either at home in his cathedral, or out in the diocese, he never showed signs of fatigue. Never satisfied with what he had already accomplished, he was always anxious to do still more for the glory of God and the good of religion. He was specially solicitous for Catholic schools, and where it was within the range of possibility priests were obliged to establish such in their respective parishes.

In September, 1850, the Bishop bought a fine property on Lake street, near Dodge, known as "Spring Cottage." The frame building on the large plat of ground was fitted up as a seminary, which was opened in November of the same year, with Father Caron as superior. During the summer of 1853, the north wing of the present building was erected, and in 1859, owing to the rapidly increasing number of seminarists, the present main or central portion of the seminary was built.

To give young men an opportunity to receive a college education under Catholic auspices, Bishop Rappe purchased, in 1854, an eligible property on the West Side, Cleveland, near St. Patrick's church. The incomplete frame buildings on the property were remodeled to serve the purpose of their purchase. In September of the same year they were opened under the name of St. John's College. This institution had, however, a fitful existence, owing to lack of patronage, and was finally closed in 1859.

Bishop Rappe published in the *Cincinnati Catholic Telegraph*, of February 2, 1856, the following Lenten Pastoral Letter, which beautifully portrays his burning zeal for souls:

To the Clergy and Laity of the Diocese of Cleveland:

Beloved Brethren and Children in Christ:—We have just terminated the seventh visitation of our new diocese, and it is with

feelings of deep gratitude to the God of Mercy that we have witnessed the rapid progress which the faith is making yearly. The number of our zealous clergy, of the faithful, the churches, the schools, and religious institutions has increased at the ratio of three to one, in the short period of eight years; and, what is more consoling, is to see the spirit of piety and zeal prevailing in every congregation, and an invariable calmness and fortitude manifested by our beloved children in this late time of systematic persecution against the Church of God. But we should be unjust in not acknowledging that, after God, this holy growth of religion and Christian virtue has been highly forwarded and developed by the zeal, self-denial, prudence and piety of our brethren in the holy ministry. You have fought a good fight, worthy co-operators, and you already enjoy the fruits of your hard labors. But, in order to secure and increase more and more this consoling improvement in your beloved flocks, continue indefatigable in the care of the youth. Look upon the first communion of your little ones as the groundwork of a holy life. I would exhort you earnestly to set apart five or six weeks, immediately before admitting them to the Holy Table, in order to assemble them twice a day, and, in a familiar and pious manner, explain to them the Christian doctrine, enlighten their minds with a knowledge of the fundamental truths of religion, and lead their innocent hearts to the practice of piety and devotion. Do your best to induce the priests in your vicinity to give a few days' spiritual retreat to them before their general confession and first communion. "Suffer little children to come unto me." By doing so, dearly beloved friends, (and many of you have experienced it) you will create a new generation to replace the old one, which has so nobly and so constantly kept the faith and made the most generous sacrifices for the Catholic church in this country. I need not insist, beloved parents, on the necessity of your seconding the efforts and zeal of your beloved pastors. You will send your children to religious instruction at the time appointed by your clergy; you will edify them at home by your pious example; you will draw from Heaven by your fervent prayers the graces necessary to secure to them the immense blessings of a good first communion. On that happy day Jesus will hasten to come unto them, to abide with them. "He that eateth

my flesh and drinketh my blood abideth in me and I in him." He will transform their innocent hearts into delightful temples of piety and zeal. They will live by Jesus and the life of Jesus; but alas! should they receive unworthily, for want of preparation and a sincere confession, then they would eat and drink their own judgment and condemnation. In that case the Bread of Life is changed into a fatal poison which produces in the soul a deadly languor, a disgust of the things of God, a kind of despair, and not unfrequently a total shipwreck of faith and salvation. Such being the awful consequences of a bad communion, would you consent, beloved parents, to neglect anything in your power to prevent it? O, no! you love your children too dearly to expose their souls to such misfortune and ruin. You love your church too dearly to see them, by your fault, become her disgrace and her enemies. You have too great a zeal for your salvation to suffer your own children to be your condemnation before the tribunal of God. You know you are bound to secure as far as you can the religious instruction of your family. "He who hath not a care of his own household," says St. Paul, "hath denied the Faith, and is worse than an infidel." We have full confidence, then, that you will correspond with our exhortations and consult your welfare in sending your children timely and punctually to receive the instructions of their pastors.

†AMADEUS, Bishop of Cleveland.

CHAPTER II

THE RT. REV. BISHOP RAPPE'S ADMINISTRATION

(CONTINUED).

THE VERY REV. EDWARD HANNIN'S ADMINISTRATION.

1870—1872

BISHOP RAPPE VISITS ROME IN 1860 AND 1862—FEMALE RELIGIOUS COMMUNITIES INTRODUCED; CHARITABLE AND EDUCATIONAL INSTITUTIONS ESTABLISHED, 1862-1866—BISHOP RAPPE GOES TO ROME FOR THE FOURTH TIME, IN 1867—ST. FRANCIS' ASYLUM, TIFFIN, ESTABLISHED IN 1867—FRANCISCANS TAKE CHARGE OF ST. JOSEPH'S CHURCH, CLEVELAND, IN 1867, AND THE JESUITS OF ST. MARY'S, TOLEDO, IN 1869—CONVENT OF GOOD SHEPHERD ESTABLISHED IN 1869, AND A HOME FOR THE AGED POOR, IN CLEVELAND, IN 1870—BISHOP RAPPE'S TROUBLES—HIS RESIGNATION, AUGUST 22, 1870—THE VERY REV. EDWARD HANNIN APPOINTED ADMINISTRATOR OF THE DIOCESE—INJUNCTION SUIT AGAINST ST. BRIDGET'S CHURCH, CLEVELAND—LETTERS IN CLEVELAND PAPERS FOR AND AGAINST BISHOP RAPPE—FATHER HANNIN'S LETTER IN LEADER IN DEFENSE OF BISHOP RAPPE.

THE second decade of Bishop Rappe's administration (1857-1867), was remarkable for the large number of churches built, many of them handsome and spacious edifices—in all, fifty-six churches.

Bishop Rappe convoked the fourth diocesan synod in 1857; it resulted in much wholesome legislation. One of the statutes promulgated made it obligatory on all congregations, financially and numerically able, to support parochial schools. This law gave a new impulse to the parochial school system, so earnestly encouraged by the Bishop, almost immediately after he came to Cleveland.

In 1860 Bishop Rappe paid his first decennial visit to Rome. During his absence the Very Rev. James Conlan, V. G., was administrator of the diocese. Two years later he again went to Rome to assist at the canonization of the Japanese martyrs, to which ceremony many of the American bishops had been specially invited by Pius IX. The Very Rev. Alexis Caron, V. G., administered the affairs of the diocese during the Bishop's absence.

In 1862 St. Joseph's Asylum for orphan girls was opened on Woodland avenue, Cleveland, to relieve the crowded condition of St. Mary's Asylum on Harmon street.

In 1863 the Ursulines of Cleveland established a mission at Tiffin, placing it in charge of Mother M. Joseph as superioress. In a few years it grew to be a prosperous community, its academy meeting with public favor almost from the very opening.

Bishop Rappe introduced into the diocese in 1864 the Sisters of the Humility of Mary, and, by special agreement with Bishop O'Connor, of Pittsburg, located them on a large tract of land near New Bedford (Villa Maria), Pa., where they founded a convent and an orphan asylum.

Previous to 1865 Cleveland had no public hospital. As early as 1850, two French Sisters of Charity attempted to establish one on the West Side—then known as Ohio City. Their noble purpose failed for want of means, and so they returned to their native France the following year.

In 1863, during the interstate war, then at its height of bloody carnage, many sick and wounded soldiers were sent to Cleveland for medical treatment, but no provision had been made to receive and care for them. It was then that Cleveland realized the necessity of a hospital, which Bishop Rappe would long before have built had he had the means. He now saw a near realization of his long-cherished plan. He offered to build a hospital and provide efficient nurses, on condition that the public would come to his assistance. This offer was gladly accepted, and Cleveland's citizens, irrespective of creed, generously contributed towards the building fund. Two years later (1865) Charity Hospital, costing about \$75,000, was opened to the public, and placed in charge of the Sisters of Charity, and has ever since been in the forefront of Cleveland's hospitals.

The Bishop established St. Louis' College at Louisville, Stark County, in 1866, to replace St. Mary's College and Preparatory Seminary, Cleveland, opened in September, 1860. It was placed in charge of secular priests. The following year its management was transferred to the Basilian Fathers of Sandwich, Canada, but the college was closed in 1873 for want of support.

For the fourth time Bishop Rappe went to Europe—in the

fall of 1867—the Very Rev. Vicar General Caron administering the diocese during his three months' absence. Besides visiting his native country the Bishop also went to Rome to attend to some affairs in connection with his diocese.

During the first three years of the third decade of Bishop Rappe's administration (1867-70), twenty-three churches were erected in the diocese.

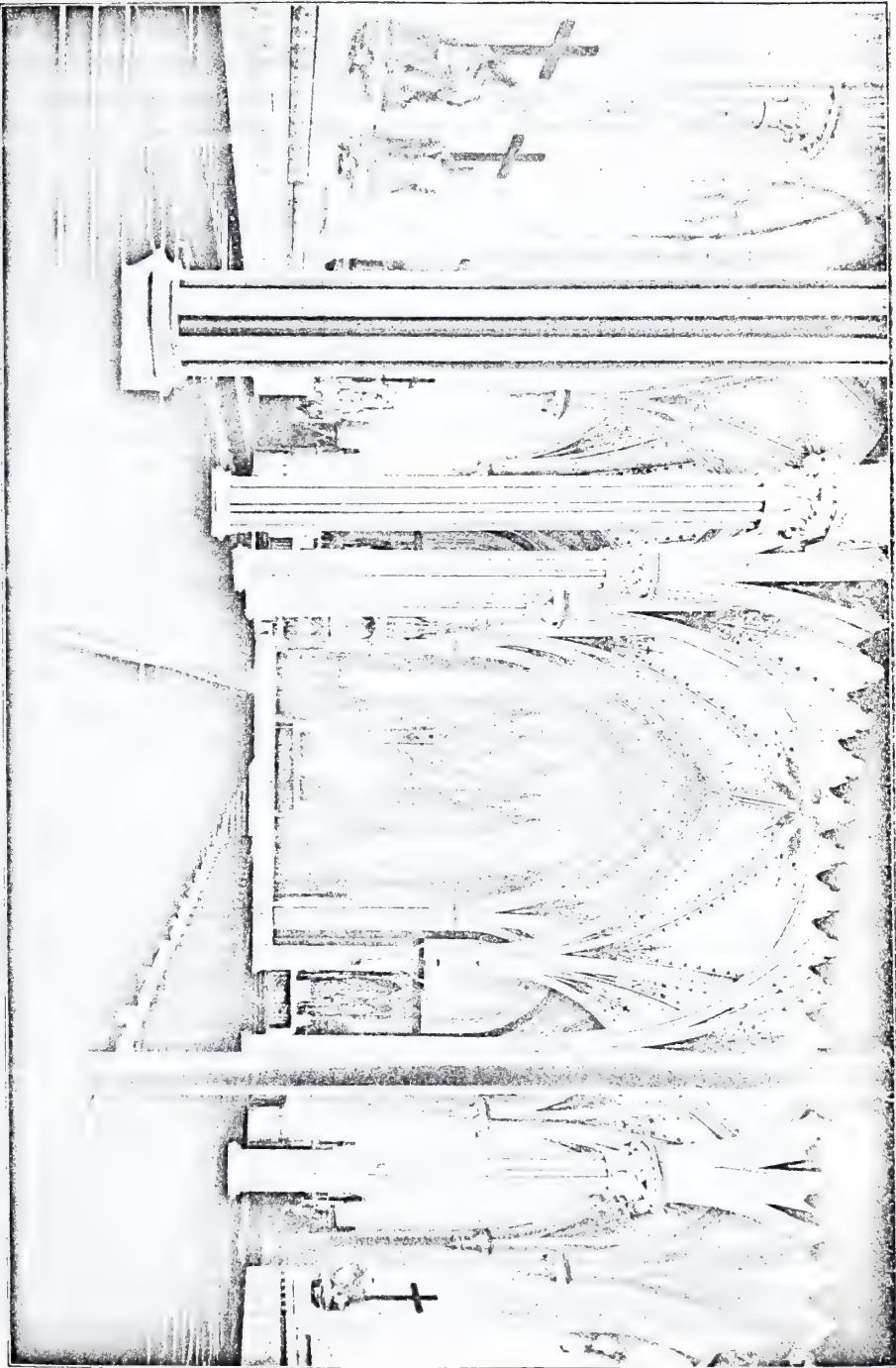
St. Francis' Orphan Asylum and Home for the Aged was established at Tiffin, in 1867, under the direction of the Rev. Joseph L. Bihn, who applied his patrimony and savings, as also large donations from the Schaefer family at Tiffin, towards the purchase of the lands and the erection of buildings for this institution. He also established, in 1868, a sisterhood of the Third Order of St. Francis, which has charge of the domestic affairs of the asylum and home. Some of the sisters are also engaged as teachers in a number of parochial schools in the diocese.

In 1867 Bishop Rappe introduced the Franciscan Fathers of Teutopolis, Ill., into the diocese, and gave them pastoral charge of St. Joseph's Church, Cleveland. In the following year they erected their monastery and chapel, at the corner of Chapel and Hazen streets.

St. Mary's Church, Toledo, was placed in charge of the German Jesuit Fathers of Buffalo, in 1869.

Bishop Rappe invited the Sisters of the Good Shepherd, of Cincinnati, to establish a house of their Order in Cleveland. The invitation was accepted in 1869. Their convent was a frame building on Lake street, situated on a large lot which had been secured for them by Bishop Rappe. Here they remained until the completion of their present large building, in 1875. Their silent, saving work in behalf of fallen, erring woman has resulted in untold good and has forced recognition even from an anti-Catholic public.

The paternal heart of good Bishop Rappe next prompted him to provide for a class of unfortunates, neglected and rejected by a cold, selfish world—the aged poor. To give them shelter and needed care he had the Little Sisters of the Poor establish a Home for them on Perry street, in 1870. This charitable work soon met with generous support on the part of the citizens of Cleveland, irrespective of creed. In a few years the old buildings first bought



IMMACULATE CONCEPTION CHURCH (interior), OTTOVILLE, PUTNAM COUNTY.

had to be enlarged and in part replaced by others more commodious and better adapted, so large was the number of applicants.

Following is the latest official communication published by Bishop Rappe to his clergy. It appeared in the *Catholic Telegraph* of July 28, 1869:

"An ecclesiastical retreat will be opened in our seminary of Cleveland, on the evening of the 16th of August, and will close on the 23d of the same month. As our seminary has not sufficient accommodation for all the priests of our diocese we invite, first, the clergymen who did not enjoy the blessing of the retreat last year. Should a few rooms remain free they will be given to those who made their retreat last year. Let them apply as soon as possible.

The reverend clergy coming to the retreat are requested to bring along cassock, beretta, etc.

†AMADEUS,
Bishop of Cleveland."

In concluding this record of Bishop Rappe's eventful administration, the following account is given of the origin and development of his long years of trouble, which led eventually to his resignation. The origin of his trouble was in part due to the question of Nationality, which was pressed beyond its legitimate sphere during his administration, and ended, as necessarily it had to end, in consequences dire to religion, to charity, and to the peace of the diocese.

Although of French birth, Bishop Rappe was intensely American in spirit, and from the beginning of his administration showed that spirit. His well-meant desire was to Americanize his diocese, and make the English language that of his diocesans. In attempting this, he antagonized the Germans in Cleveland, as far back as 1852, and for the same reason he gave more or less offense to the Germans throughout the diocese, during his entire administration. In 1857, the opposition of the Bishop to the Germans reached its climax, when he refused the Catholics of that nationality, at Fremont, permission to organize as a separate congregation, and to erect a church in which their native tongue should be spoken. By his refusal he aroused the indignation of the Germans throughout the diocese, as they sympathized with their brethren and countrymen at Fremont, who in the face of the Bishop's refusal built the desired church. In this they were encouraged by the celebrated Jesuit missionary, Father Weninger. Very soon

after this regrettable episode, Bishop Rappe recognized, to his sorrow, that it was unwise to force the language question on the Germans, and so he dropped it.

Bishop Rappe found it difficult to meet the expenses of his first Cathedral congregation, in old St. Mary's church, and later in St. John's Cathedral, as many of the parishioners did not contribute their fair share towards the support of the church. He therefore directed that the sum of ten cents be collected from every adult, at the church door, before Mass on Sundays and Holydays of obligation. To this also the Germans strenuously objected. Finally Father Weninger, above mentioned, brought the matter to the attention of the authorities at Rome, who then directed the Bishop to abolish that regulation, so offensive to the Germans, and, in fact, to all.

About 1865 complaint was made that Bishop Rappe favored the German and French speaking priests to the prejudice of the Irish priests; also that he had an undue proportion of German students in the diocesan seminary, which it was claimed was not fairly supported by the German element of the diocese, although they were unduly favored. The principal complaint, however, was that some French priests had charge of English congregations. The demand was very pronounced on the part of the English-speaking priests, that no one should be appointed pastor of a congregation, unless his "vernacular" was that of his pastoral charge. At the Synod held in 1868 Bishop Rappe explained why he had more German students than those of other nationalities, giving as one reason that many rural congregations were either entirely German, or composed of members speaking English or German; that the German priests spoke both languages, though they spoke the English imperfectly in many cases, and that they could and did serve their people better than could those who spoke but one language.

At the same Synod (1868) Bishop Rappe imposed, by Diocesan Statute, sixty cents per family for the support of the Seminary. This he did with the approval of the majority of the priests present at that Synod. The assessment, thus levied, was soon openly opposed by a number of priests, who based their opposition, partly on the ground that they were unwilling to

support a "German Seminary," and partly because of the dislike they had for the Rector of the Seminary. In consequence of this opposition the Bishop felt himself obliged to enforce the above mentioned Statute, by removing several priests from prominent charges to places of less consequence. This action disturbed the peace of the diocese, and increased the opposition already existing against the Bishop.

About the year 1869 Bishop Rappe's troubles assumed another form. In 1868 he had appointed as Rector of the diocesan Seminary, the Rev. Dr. James Stremler, of the Quebec (Laval) University. He was a learned, pious priest, but very set in his manners, and thus soon made himself obnoxious to most of the diocesan clergy. Dr. Stremler was a thorough Frenchman in feeling, and soon showed antipathy towards students of Irish birth or descent. He even went so far as to dismiss quite a number of them in 1869. Against this the priests of the same nationality justly protested, but the Bishop failed to heed their protest. This naturally aroused bitter feeling and brought the opposition against him to a climax. Charges, based on shadows, and possibly on want of prudence, were made against his character. These accusations were taken to Rome by the Rev. Eugene M. O'Callaghan, for the purpose of personal prosecution by him—in 1870, while Bishop Rappe was there, attending the Vatican Council. When the Bishop was confronted with the charges he at once pronounced them false and calumnious. More than surprised, he was dazed and overwhelmed by them, and was wholly defenseless, as he had not at hand the means to refute them. Their refutation would have forced him to return to his diocese and to give undue publicity to this unwarranted assault upon his character. He would have been obliged to explain in detail the nature of the charges to persons who, though they made affidavit* to their truth, were ignorant of their real import, and thus unwittingly did their Bishop untold injury. Rather than face those humiliations, prejudicial as it would have been to religion and a scandal to souls,

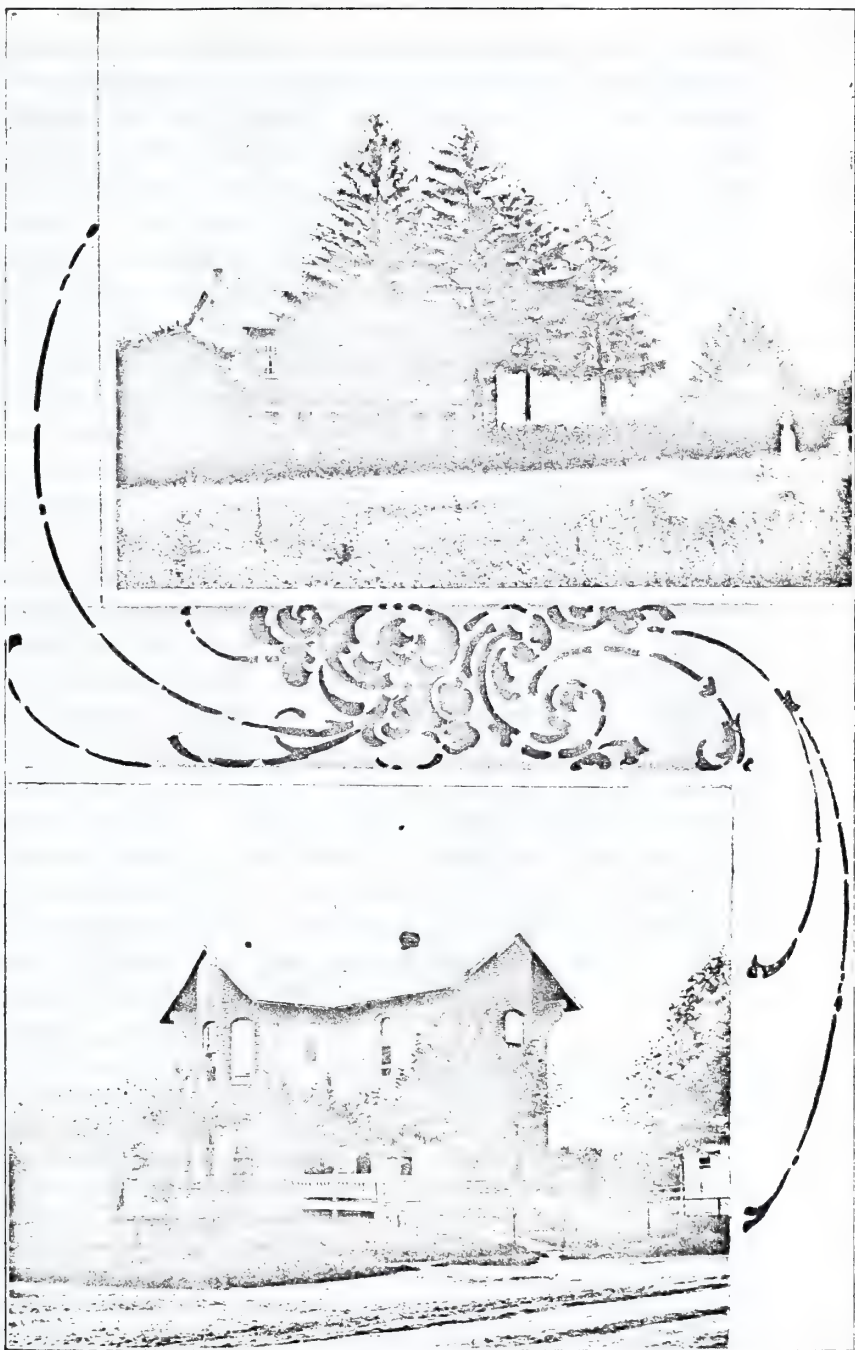
*Some of the persons who made the original charges against Bishop Rappe, made affidavit shortly after his resignation, that they did not know the nature of the charges they had been asked to make against him; and now asserted that they knew nothing against his character. Their counter-affidavits were in the possession of an attorney, from whose office they mysteriously disappeared. Most of these counter-affidavits were, however, replaced by the affiants who had made them, and are now on file in the Diocesan archives.

to do so, the good Bishop saw fit to let his adversaries have the field against him—for better, or worse! The Prefect of the Propaganda, Cardinal Simeoni, never doubted the Bishop's innocence. Before God the Bishop, himself, knew he was innocent; and public opinion has long since pronounced its verdict in his favor. His accusers must settle the affair, as some have already done, with their consciences and God—the *writer makes no accusations*. Finding himself so little appreciated, even by those whom he had favored most, he concluded to resign the responsible office of bishop, whose onerous duties he had discharged conscientiously and to the best of his ability, for twenty-three years, amid trials, difficulties and worry known only to God. Where others would have met and withstood the enemy, he thought it best to lay down crosier and miter, and thus secure peace in the evening of his life. This he believed himself all the more constrained to do, as in his advanced age, sixty-eight years, he felt himself physically unable to properly administer his large and rapidly growing diocese. The Holy See accepted his resignation, which took effect on August 22, 1870. A more detailed account of this sad chapter in Bishop Rappe's life will be found in his biographical sketch.

Shortly after his resignation he retired to the diocese of Burlington, Vt., where he resumed missionary work, with which he was so familiar, and for which he was so eminently fitted by nature and divine calling. In poverty, chastity, humility and self-denial he began his career in this country as a missionary; and clothed in these same virtues he ended it thus beautifully in death, when the summons came to him on September 8, 1877.

The Very Rev. Edward Hannin was appointed by the Most Rev. Archbishop Purcell Administrator of the Diocese of Cleveland, within a few days after Bishop Rappe's resignation. At that time Father Hannin was pastor of St. Patrick's church, Toledo, which position he retained meanwhile. During his administratorship of the diocese ten churches were built and as many congregations and missions established.

One of Father Hannin's first administrative acts was to fill the vacancy in the rectorship of the diocesan Seminary, by the appointment, in September, 1870, of the Rev. Nicholas A. Moes, who has ever since ably filled that responsible and important office.



ST. JOHN'S PASTORAL AND TEACHERS' RESIDENCES, GLANDORF

He also invited bishops of neighboring dioceses for ordinations in the Seminary. Among them was the Rt. Rev. John H. Luers, Bishop of Fort Wayne. On June 29, 1871, this worthy prelate conferred Holy Orders in the Seminary chapel. After the ceremony he started for the Union depot, preferring to walk rather than take the carriage which had been placed at his service. Reaching the corner of St. Clair and Bond streets, he fell to the pavement, stricken with apoplexy. Unconscious, he was carried to the Bishop's house, near by, where he expired a few minutes later, after having received Extreme Unction.

Shortly after Bishop Rappe left the diocese a series of letters* appeared, between September and December, 1870, in the Cleveland papers, notably in the *Leader*, some attacking, others defending the Bishop. Of the former, many were shameless in conception and vile in language. Nearly all were unsigned. One communication, however, and the worst of the series, bore the name of the writer. It appeared in the *Leader*, on October 3, 1870. In charity, only the initials of his name are here given, viz., J. P. C. His letter aroused a storm of indignation among the many friends of Bishop Rappe, Protestants, as well as Catholics. Even the Editors of the anti-Catholic *Leader* and *Herald* came to the Bishop's defense, branding the letter as infamous, and the charges of his enemies as false. Father Hannin, hoping to quiet the newspaper turmoil, and to put Bishop Rappe in a proper light, published a dignified letter in the *Leader*, of October 5, 1870. It had not the desired effect, however, as the series of letters above mentioned continued to appear for some months longer. Following is the full text of Father Hannin's letter:

To the Editor of the *Leader*:

Within the past few days several articles appeared in your and other city papers, misrepresenting certain parties, and placing them in a wrong light before the public. I was absent from the city when these articles appeared, and therefore could not reply. For the sake of the parties concerned, and the proper understanding of matters I will do so now.

Whatever may have been the object of your correspondents in bringing these matters before the public, they have certainly exceeded the limits of their information, as facts do not sustain or justify them in making the statements these articles contain.

*The certified copies of all the letters as published, are on file in the Diocesan archives.

Certain priests of this diocese, it is true, at the synod referred to, raised an objection to the reception of students from France and Germany, not on the ground of nationality, as your correspondent would have us believe, but because they supposed this practice at variance with the interests of the Catholic religion in this country. For, to my personal knowledge, they made the same objection to students coming from Ireland, alleging as a reason that young men brought up in Europe are more or less imbued with European ideas, and that in all cases it might not be easy for them to acquire a proper American spirit, which is the wish and desire of the Catholic church in this country. I had no part in presenting the petition, but this I know to be the spirit that moved it. The priests who signed and presented it felt, as a great portion of the Catholic clergy in this country do feel, the opinion prevalent in many parts of this country, "that the Catholic church is a foreign church," that much of the hostility to it is founded on the fact that a majority of its priests are of foreign birth, and that the only way to remove this false impression is to do away with the practice of receiving students from abroad and educating only those born in America. Why Bishop Rappe did not acquiesce in the sentiments of the petitioners, I know not. I never took the pains to learn. Nationality is a hobby on which I have not and will not torture my brains. I only know that he had the interest of religion at heart and that he did all in his power to promote it.

Your correspondent or informant, in speaking of Archbishop Purcell in connection with these matters, has transgressed or overstepped the bounds of propriety, and does that learned and venerable prelate great injustice. He has always been a friend and admirer of Bishop Rappe, no matter what others may say to the contrary. Only a short time ago he sent a note to the Archbishop, thanking him in warm terms for services rendered him. Indeed, that venerable prelate's whole history is one record of facts that would stamp with falsehood any assertion that would make him a party to proceedings such as your correspondent mentions. His mind, as every one acquainted with him knows, is too great and noble to have its thoughts fettered by the narrow limits of nationality.

Thus far I have impartially dwelt on those subjects, the appearance of which in the public press must have occasioned no little surprise and, I fear, not a little scandal. And the spirit of those articles is such that your readers can see for what purpose they were written. Not to instruct the public; not to benefit the parties mentioned, but to give vent to and gratify the anger of those who wrote them.

The same is true of those remarks that have been made of

Bishop Rappe. The least proof of the appreciation of his services that a great and good man could expect when retiring from the scene of his labors, is to allow him to retire in silence and not make him the subject of criticism in the public press. That Bishop Rappe has been a great and good man, every city, town and village in Northern Ohio will confess. His labors in this section of the State, for nearly a quarter of a century, have been almost without a parallel—teaching much by words, but more by example; and, if those persons who now so unbecomingly use his name in the public press, will only follow his advice and example, in calling themselves “Honest” or “Unassuming” Catholics they will not deem it prudent to conceal their names from the public, for every one will be prepared to award them the title. And the clergymen who will have labored in the vineyard of the Lord as faithfully as he has done, can pass over in silence, even without an expression of pain, a dart of criticism, when sent even by a cleric, from a remote part of the State.

E. HANNIN,

Administrator of the Diocese of Cleveland.

In the early part of 1871, the Rev. James Monahan, then pastor of St. Bridget's church, Cleveland, made preparations for the erection of a new church. In fact, the work of excavation was already begun, but without the required authorization of the Very Rev. Edward Hannin, the Administrator of the Diocese. Although Father Hannin forbade the work to go on, no heed was paid to the prohibition. He then invoked the aid of the Civil court and obtained a restraining order to hold in effect until the injunction suit was heard in the Common Pleas Court, before Judge R. F. Paine, in June, 1871, Attorney Thomas H. Robinson appearing for the plaintiff, and Attorney Edward M. Brown, for the defendants. The Rev. Eugene M. O'Callaghan's testimony. (in the form of an affidavit), as an expert witness in Canon law, was given in behalf of the defendants. On July 3, 1871, Judge Paine gave his decision against Father Hannin, who appealed the case to the Circuit Court. Meanwhile, however, in May, of the same year, he had removed Father Monahan from St. Bridget's and appointed as his successor the Rev. Bernard B. Kelley. The appealed case was not tried, and although in its original form it had caused not a little scandal, it was finally dropped.

The following self-explanatory communication, relative to the above mentioned case, from the V. Rev. Edward Hannin, Administrator of the Diocese of Cleveland, was originally published

in the *Cleveland Herald* of July 12, 1871, and republished in the *Catholic Telegraph* of July 27, 1871:

Editors *Herald*:—Much has of late appeared in the public press relative to my action with St. Bridget's congregation of this city. Of this scarcely any portion went to show the true causes of that action, the whole tending to misrepresent me, and nothing, probably more so, than the editorial in the *Herald* of yesterday morning.

To say, or insinuate, that Catholic bishops are opposed to any improvements that their congregations are willing and able to make, is to say what is not true. The history of the Church, and the many splendid edifices that have been built in this country, not only with their sanction and approval, but also by their personal efforts and sacrifices, is a flat denial of such assertions. But while anxious to see splendid churches erected by every congregation that can afford them, they are at the same time unwilling that these should be on a scale so extensive as to be beyond their means; they are unwilling that buildings should be commenced that could not be finished, or, if finished, would be loaded with such a debt that the congregation could not pay.

Such buildings have from time to time been commenced in many parts of this country. Over-zealous priests and congregations, in trying to compete with or outdo more numerous and wealthy congregations, commenced large and expensive churches, much beyond their requirements. Finding, after a year or two, that contributions, heavier and more frequent than at first anticipated, were required and demanded, they became weary of the undertaking, and, either partly finished, or loaded with debt, shifted the responsibility on the Ordinary, leaving him to finish the church or pay its debts, or neither, as he might think best. Cases of this kind were so frequent and so embarrassed those charged with the care of church property, that a few years ago, in the Provincial Council of Cincinnati, and later in the Plenary Council of Baltimore, a law was made by the Bishops of the United States obliging pastors and congregations to have the written permission of the Ordinary before commencing to build an edifice on property belonging to the Church. Not that they would thereby deprive the people of the privilege of building a church as large and as beautiful as they desired, but to guard them against the possibility of being led, by an imprudent, rash or over-zealous few into an undertaking that they would be unable to finish, or load them with debts they would be unable to pay. This rule is a part of the discipline of the Catholic Church. The Catholic Church is a Society, and every sensible man will maintain that as long as we belong to a Society we ought to observe its

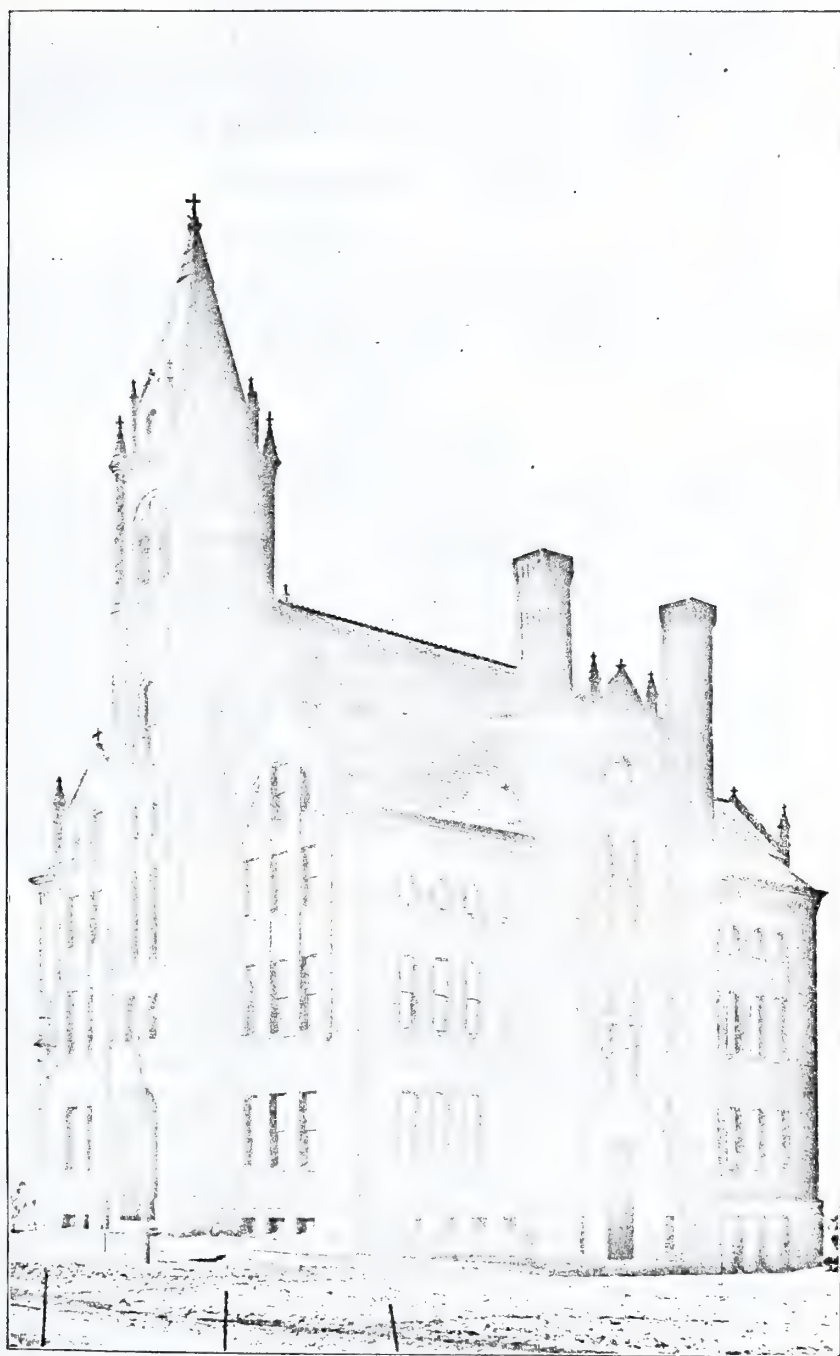
rules. This rule, in its particular sense, applies to St. Bridget's congregation, or, rather, to that portion of it, the five or six, who are so anxious to build the church referred to. A committee was appointed. Plans and specifications of a church were drawn up, which, it was told to the committee, and to the committee only, not to the congregation, would cost only thirty-four thousand dollars (\$34,000), but which, in truth, would cost more than fifty thousand dollars (\$50,000). The truth of this is clear from the contracts made for a part of the work. The amount to be paid for inclosing the church was twenty-nine thousand dollars, and every one experienced in building knows the inclosing of a church does not include windows, plastering, the interior finish, or the finishing of the spire. It therefore is little more than half the work, and hence the estimate I give is correct.

Let us now see who were to pay for this large and expensive building, and what preparations were made to meet the demands that it would necessarily create. The parish is composed of one hundred and twenty, or, at most, one hundred and fifty families, and by far the greater number of them depending on their daily labor for support. To meet this large expense only six thousand one hundred dollars (\$6,100), to be paid in two seasons, were subscribed; while in the treasury of the church there was not more than one hundred dollars (\$100), that is, if the demands on the congregation, which should have been met before, had been paid. This subscription and the amount paid in, when compared with the cost of the intended building, shows there was a misunderstanding somewhere, and that something was concealed which should have been made known.

Another point connected with the affair, and what, no doubt, helps the gentlemen's "zeal" to have the work go on, is, that the leading men in the building committee became the contractors, and that at prices much higher than those for which other parties equally responsible proposed to do the work. For this statement I have the sworn affidavits of one or two of the building committee who are conversant with the facts. And these are the men, and not the congregation, who have created this trouble, and those whose liberal views are so much extolled in the public press. In nearly all municipal laws there are special statutes prohibiting those intrusted with the care of affairs from becoming contractors in such matters, and, if I mistake not, punishing them with fine if they do. It does not, then, sound well for the leading members of a building committee to become contractors themselves, and that for prices much greater than those for which other parties equally responsible proposed to do the work. I did not therefore prohibit the congregation from building any church edifice which

their means, as shown to me, would justify them to commence; neither did I ever prescribe the style of architecture, nor would I, as I wish every congregation in this matter to be free; and any statements to the contrary are false, and were made for the purpose of misrepresenting me, and placing me in a wrong light before the public. I only, for reasons above stated, told the congregation, or rather the few who were so anxious to build the church in question, that they should commence a less expensive one, or wait until they could show by the amount of money raised that they were able to put up the building they had in contemplation. But what added to the folly, and therefore made it still greater, is that before commencing the new church one-half of the old had to be torn down to make room for the new one, leaving only a portion of it, 40 x 35, standing, and this portion, with an entrance only from a filthy alley sixteen feet wide, is the only place of worship the congregation would have during the many years it would take to build the new church.

The statement that they had the permission of Bishop Rappe is also untrue. Bishop Rappe left for Rome to attend the Council in October, 1869, fully eighteen months before the plans of the new church were made. The fact is, Bishop Rappe never gave permission to build the church in question. He knew, as all knew, that a church was wanted, but a "need" never justifies an "extreme." The fact of not having a suitable church did not justify the commencement of a church that could not be built; and Bishop Rappe is a man of too much practical sense to indulge in visionary projects. It is equally true that my permission was never given. The first I knew of the building was when by chance I went on the ground on the 17th or 18th of March, nearly one month after the contracts were made. There were then no building materials on the grounds, neither were there for two weeks after. A meeting of the congregation was called on the day following. I explained to them the work they were about to commence, the years and amounts of money it would take to accomplish it, amounts from their number and circumstances they would not be able to meet, and as a necessary consequence the loss of the church property would be the result. This was the first time the congregation learned the true state of affairs, for before that time it was not made known to them what the church would cost. On receiving this information they expressed a strong opposition to the commencement or prosecution of the work, and all, with the exception of five or six above referred to, are pleased with the turn events have taken, looking on it as for their benefit and protecting their interests, so much so that there is not in the diocese a people better reconciled than those of



ST. BERNARD'S SCHOOL. AKRON.

St. Bridget's parish. The statement, therefore, that St. Bridget's congregation is creating this trouble, or that I am at variance with it, is utterly untrue. It is only five or six of its members that are displeased, and this displeasure arises from the causes I have assigned.

E. HANNIN,

Administrator of the Diocese of Cleveland.

The following editorial was published in the *Catholic Telegraph* of February 22, 1872, in reference to the Rev. E. M. O'Callaghan's subjoined card of retraction for the part he had taken in the case of St. Bridget's church, Cleveland, as explained in Father Hannin's letter above quoted:

"IT IS HUMAN TO ERR."

"We have had, months past, to allude in this paper to the action of the V. Rev. Administrator of the Diocese of Cleveland, in preventing the demolition of St. Bridget's church, in that city and the erection of another on the same site, when it was evident to him, on most mature reflection and consultation with competent advisers, that the undertaking was beyond the means of the congregation. On this occasion the Administrator, who had nothing in view but the good of the congregation, was unexpectedly and unwisely opposed by persons who had no responsibility to incur in the inevitable result of the failure of the enterprise. That opposition is now regretted, and the following reparation of the fault submitted to the public. We trust that three or four clergymen, who shared in the fault, will participate in the honorable expiation."

"Cincinnati, February 22, 1872.

"Editors *Catholic Telegraph*:

"Dear Sirs:—As your journal is the organ of the Archdiocese of this Ecclesiastical Province, I desire that the following communication from me should be published in it. I desire this the more earnestly, and without loss of time, so that any scandal I may have occasioned may be corrected, at least as far as is in my power.

"In an affidavit made by me, on or about the 5th of June, 1871, relative to the affair of St. Bridget's congregation, of Cleveland, Ohio, the Very Rev. E. Hannin being Administrator of the Diocese of Cleveland, I made many statements relative to church authority, and the powers and duties of bishops and administrators, which I then believed to be correct, and which I made in good faith, but which being submitted to an ecclesiastical tribunal, according to the direction of the Holy See, I now know and believe to be false, and the tendency of which is injurious to

religion; and I hereby fully and freely retract the same, and desire that this retraction be made public.

"I further desire to say that I never intended or desired that my affidavit should appear in the public press, and I declare that it was published without my knowledge or consent.

(REV.) E. M. O'CALLAGHAN."

From the above account it will be readily seen that Father Hannin's administration was anything but peaceful, or what the good of religion demanded. And no one was better pleased than he when, by the advent of Bishop Gilmour, in April, 1872, he was relieved of his responsible position, and of the onerous duties connected with the administratorship of the Diocese of Cleveland.

CHAPTER III

THE RT. REV. BISHOP GILMOUR'S ADMINISTRATION.
1872—1891

THE RT. REV. RICHARD GILMOUR CONSECRATED SECOND BISHOP OF CLEVELAND, APRIL 14, 1872—CONVOKED FIFTH DIOCESAN SYNOD IN 1872—FULL TEXT OF HIS FIRST PASTORAL LETTER, PUBLISHED FEBRUARY 26, 1873—CLEVELAND LEADER ATTACKS PASTORAL LETTER—BISHOP GILMOUR ANSWERS ATTACKS ON HIS PASTORAL LETTER.

THE Rt. Rev. Richard Gilmour, second Bishop of the Diocese of Cleveland, was consecrated at Cincinnati, on April 14, 1872. Within two weeks after his consecration he took possession of his Episcopal See.

He soon found that the disturbance and opposition which had caused many a heart-ache to his predecessor, Bishop Rappe, and which had made the administration of the Very Rev. Father Hannin anything but pleasant, had to a great extent permeated the whole diocese. Firmness and judgment were needed to put the disturbed and disturbing elements to rights. Bishop Gilmour felt the difficulty of his position, as well as the gravity of the impending work, which lay before him. At the very outset of his administration he firmly resolved to "let the past be past," and to deal with men and conditions as he found them. In a word, he refused to discuss the past in any way, and determined to deal only with the present. Guided by this self-imposed rule of action he set manfully and courageously to work, putting his trust in God. Soon after his arrival, he learned that he had in the diocese at large as his spiritual subjects a willing, energetic clergy, and a generous, well-disposed laity, with an eager readiness to second every effort of his for the advancement of the diocesan interests. Oftener he had to repress, rather than foster, activity in matters pertaining to the material growth of the diocese.

In November, 1872, he convoked a synod of his clergy—the first during his administration, and the fifth since the organization of the diocese. In this synod much of the legislation in force at present was enacted. It also embodied considerable of the legisla-

lation of the previous synods, notably that of 1868. Among the diocesan laws enacted, were those urging anew the necessity of parochial schools, regulating the financial affairs of congregations, assessing congregations for the support of seminary, etc., (Diocesan Fund), and for the support of sick and disabled priests, (Infirm Priests' Fund). The latter fund had been established some years previous, but it was now found necessary to modify and change many of the regulations governing it, so as to place it on a firm basis. This it has maintained ever since. With additional changes made as needed from time to time in its management, the Infirm Priests' Fund is now in excellent condition.

On February 26, 1873, Bishop Gilmour published his first Pastoral letter. It aroused the latent bigotry of the country, especially of Cleveland, then, and until within recent years, a hot-bed of Puritanism and hatred toward the Catholic church. Not that the Bishop published "doctrines strange and new," but that he dared to publish what he did. And for doing so he was denounced in unmeasured and bitter language by pulpit and press. Even the cartoonists did not spare him. Following is the full text of the famous pastoral letter:

LENTEN PASTORAL.

RICHARD, BY THE GRACE OF GOD AND THE APPOINTMENT OF THE APOSTOLIC SEE, BISHOP OF CLEVELAND, TO THE CLERGY, RELIGIOUS AND LAITY OF THE DIOCESE, HEALTH AND BENEDICTION.

Beloved Brethren of the Clergy and Dear Children of the Laity: With much anxiety and grave apprehension did we, in obedience to the will of Rome, assume the chief pastorship of the Diocese of Cleveland. The responsibilities of the episcopacy on the one hand, and our conscious inability on the other were causes sufficient. But the kindly welcome everywhere extended to us, your earnest faith, and the wonderful progress religion has made, have tended much to give us hope and rouse our courage. Twenty-five years ago, when our most worthy and hard-working predecessor was appointed first Bishop of Cleveland, there were but few churches and fewer priests, whilst the Catholics were but thinly scattered over the northern part of the State. Now churches are everywhere; every town and wayside station has its cross. Schools, hospitals, asylums, religious institutions, tell their own tale, and mark the sacrifices and living zeal of bishop and priest,

and the unbounded liberality of the faithful. For all of which we thank God and those who have created them.

Though much has been done, much remains to be done; enemies are everywhere. Resistance to law is the order of the day; revolution is triumphant; and under the guise of progress, infidelity and disobedience is the religion of the hour. Liberty, which now means license, disorder, robbery, is in every one's mouth, whilst God and truth are forgotten. The Holy Father is a prisoner; the Church prosecuted and robbed, and her authority defied. Society is fast accepting the old Pagan doctrine that the individual is for the State, not the State for the individual. Under the specious plea of zeal for education, unless we make a bold stand for our rights, we shall soon see the child taken from the parent and compulsory education inaugurated. Few believe and fewer still care for religion. The Church cries aloud her warning note, but nobody listens; whilst the devil goes on sowing the seeds of ruin. We must be up and doing, and shoulder to shoulder meet the enemy. Never was there a time when Catholics needed unity more, or when they had a more dangerous enemy to meet; dangerous, because he comes as an angel of light.

If we hold our own amid this universal war that is going on, we must be more united. There must be less petty jealousies amongst us, nationalities must be made subordinate to religion, and we must learn that we are Catholics first, and citizens next. Catholicity does not bring us in conflict with the State, yet it teaches that God is above man, and the Church above the State. To the Church as the representative of God, we owe a spiritual allegiance, yet in all that does not conflict with the law of God, we owe an unqualified obedience to the State.

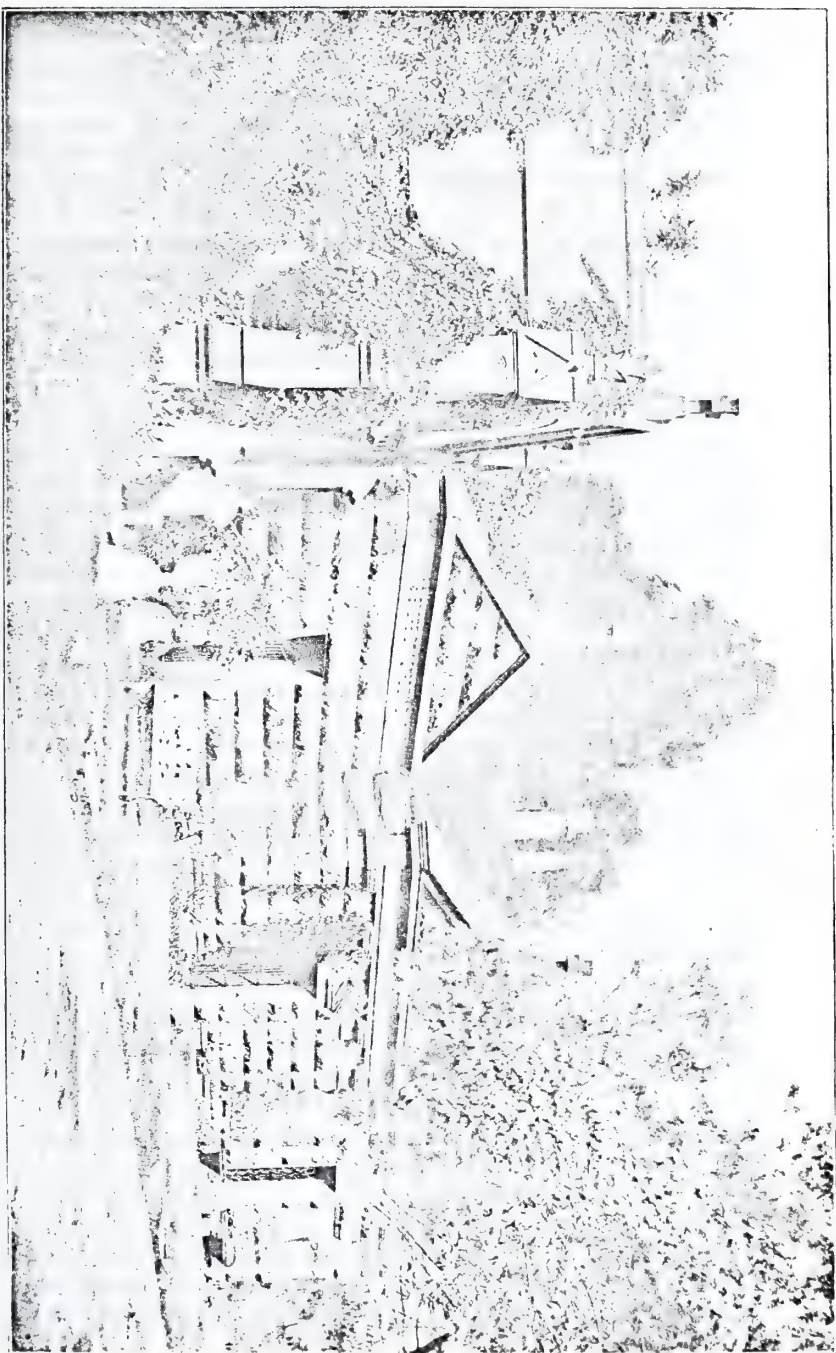
The question of the day is no longer Catholicity and Protestantism, but Catholicity and rationalism or infidelity, which, under the cry of education, carries on the war. Educate the man and you make him good, say modern reformers. True, but the word educate has two meanings. In man there are two powers to direct—the mind and the heart. Forgetting that if you educate the head and neglect the heart, you have but half performed your task, and that without religion man cannot be moral. The modern would-be-educators give man intellectual power indeed, but leave him without the moral training necessary to use it. Smartness to them is everything; goodness nothing. When you have developed the intellectual powers, you have put into the hands of man a dangerous weapon, much like a locomotive on a railroad. The machinery is powerful, the boiler is strong, and the steam at the proper gauge, and men exclaim What power! This is what the education of the

intellect gives—power; power for evil, power for good; power to destroy, as well as to save. Like the locomotive that genius has created, education gives power, but cannot give skill to guide, any more than genius that may create, can, without experience, guide the power it has created. Who would trust himself aboard a railroad car without a skilled man to guide the power that is to draw it? Yet, to guide the human mind, the most powerful and intricate of all machines, men insist that skill is not needed, and that this machine can be run without a guide.

Now, what is this guide? Religion, says the Catholic church; religion, says experience, and religion, begin to say wiser men of the age. The Greeks and Romans were highly educated, but they were not moral: what of morality they had, came from their religion. Pagan though they were, they made religion part of their education, and the better to impress the laws of their gods upon the citizen, they united priest and emperor in the Cæsar.

On the school question we have nothing to hope from the State, at present. Yet, we must not therefore cease to insist upon our rights, and if needs be, demand them at the polls. Were Catholics alive and united on the school question; were they to demand from every man who asks their vote, a pledge that he would vote for our just share of the school fund, legislatures would learn to respect the Catholic vote, and give us our just rights. Catholics are too timid, they seem to go upon the principle that if they are tolerated they are doing well. This is a mistake; if we let our rights go by default, we should not wonder if we lose them. We must be decided in our demands and present a bolder front to our enemies. It is unjust to so organize the public schools that we cannot in conscience send our children to them, and then tax us for their support. As well create a State Church, and tax us for its support. The honesty of the American mind will no doubt in time see this, and give us our just demands. But in the meantime what are we to do? Fold our arms and sit idle? Let our children grow up in ignorance, and so be beaten in the race of life? Send them to the public schools, where not only their faith will be endangered, but their virtues exposed? No, a hundred times no. We must build Catholic schools everywhere, and at whatever cost, support and lift them up till they are equal to the best. It is our solemn injunction and most positive command, that every church in the diocese have its school. Where a congregation cannot at once build both church and school, let them build the school house and wait for the church. There is little danger of the old losing their faith, but there is every danger that the young will.

On the school question there can be, and must be no divi-



ST. JOSEPH'S CEMETERY (The Vaults), CLEVELAND.

sion. Either we are Catholics or we are not? If we are Catholics we must leave after us a Catholic youth. And experience has clearly proved this cannot be done unless the children are early taught, and daily taught that they are Catholics. We must not sleep while our enemies are working. Nor must we forget that the public schools are organized and managed, for, and in, the interests of Protestantism.

We solemnly charge and most positively require every Catholic in the diocese to support and send his children to a Catholic school. Where *good* Catholic schools exist, and where it may be honestly said, a child will get a fair, common school education; if parents, either through contempt for the priest or disregard for the laws of the Church, or for trifling and insufficient reasons, refuse to send their children to a Catholic school, then, in such cases, but in such cases only, we authorize confessors to refuse the sacraments to such parents as thus despise the laws of the Church, and disobey the command of both priest and bishop.

Parents sin, who in their pride send their children to the public schools, because they think it more genteel to associate with Protestants than with Catholics. No gentility will compensate for the danger to their faith, to which they thus expose their children. Catholics thus acting have but little faith, and if, against every warning, they will persevere in thus wantonly and unwarrantably exposing their children to danger, they will render themselves unworthy of the sacraments, and they need not wonder if they be denied them. We cannot serve God and the devil. In this age of infidelity, when the world is at war with the church, and every hand turned against us, we must stand by our faith, mindful of what Christ has said: "Whosoever shall deny me before men, I will also deny him before my Father who is in heaven."

Let every church have a well organized Sunday school, and, if possible, a library for the use of the young. Thank God, Catholic books are not now so scarce or so dear, but at moderate cost a healthy reading may be supplied for home and school. If pastors will draw the attention of their flocks to this, we are sure our ever-generous people will supply the means, the more so as they and their children receive the benefits.

We were much pleased on our visitation of the diocese to see the kindly feeling that almost everywhere existed between the priests and the people, and the zeal that animated all in the cause of God. But we are pained to note in some places that laymen failed to know their duty, and the rights of the priests. There is a false notion amongst some of our people; they assume powers which they have not, and undertake to do what they were never appointed for.

Hereafter there are and will be no trustees. The Bishop is the only trustee in the diocese, and in his name all property is held. Under no circumstances shall we allow laymen to hold the title to church property, or in any way control it. Titles to church property, whether in the form of deeds or land contracts, shall be made directly to the Bishop, "his heirs and assigns," without qualification or condition. Nearly all the troubles we have noted in the diocese have arisen from a failure to strictly comply with the orders laid down in the "Rules and regulations for the administration of the temporal affairs of the Church in the diocese." We hereby require every priest to have a copy of them read, and explain them to their congregations, and then follow them.

We have said there are no trustees, but, according to the "Rules and Regulations" above quoted, councilmen shall be elected in every congregation, whose duty it will be to assist the priest—not govern him. Councilmen must not forget that they are elected to counsel and assist, not to direct or govern the priest; that is the Bishop's business; nor will they assume the right to control and manage the money matters of the church independent of, or against the will of, the priest. The priest and councilmen must be one, and when a difference of opinion arises the priest must be obeyed, till the matter in dispute can be referred to the Bishop, whose decision is final. Pastors will carefully explain this article to their congregations, and see that its provisions are carried out.

We are much in want of priests. Many missions and congregations have but half attendance, and, in consequence, young and old are growing careless. Thank God there is no want of vocations to the priesthood. Everywhere, bright, intelligent boys are ready to give themselves to the altar, but alas! they are poor, and have not the means necessary to bear the expense of the long and laborious course needed to prepare a priest for the duties of his office.

At the Synod held last summer at the close of the Retreat for the clergy, it was resolved to build a new seminary, better suited to the ends and growing wants of the diocese, and at the same time make proper provision for its support. For this purpose it was resolved to raise for the building of the new seminary ten thousand dollars annually for the next ten years, and ten thousand annually for its support; this sum to be raised by a tax levied upon each congregation, according to the number of families in it. It was also resolved to raise a fitting support for the Bishop; and for those priests whose health has failed, or may fail, from the labors and fatigues of the missions; these sums to be raised in the same manner as above.

Perhaps these sums may appear large—the more so as each congregation generally finds its home duties pressing enough. But, my beloved brethren, you must not forget that nearly everything is just now in its beginning, consequently the burden is so heavy. Yet, if you compare the past with its limited means and what was done, with the present, and its increase of numbers and wealth, you will not find the burden so heavy. Besides, the sum to be raised is not all at once, but yearly; so it will not be so heavily felt. When, therefore, your pastors will present this matter to you, give of your means—remembering that others gave to supply you with the priests that now minister to you.

There is some confusion and a good deal of misapprehension relative to some of the societies in the diocese. Some of them claim to be Catholic societies, simply because their members are Catholic, and they insist on being so recognized by the Church, claiming all the privileges usually accorded to Catholic societies; such as the right to wear their regalia in the church and have solemn funerals for their dead. Yet, strange to say, such societies organize and manage their societies without the priest, and only seek the priest when they want to make a show. If they have claims upon the priest, the priest has also claims upon them; and if they wish the priest to recognize them, they must recognize him. Priest and Catholic are inseparable: the one contains and ever accompanies the other. So, if societies claim to be Catholic, or wish to enjoy the privileges usually accorded to Catholic societies; if they will enter the Church as societies; wearing their regalia and claiming honors and attention, they must do as Catholic societies do—put a priest at their head. If they ignore the priest, they need not wonder if he ignores them. Nor is it enough to say because, individually, the members are Catholic, then that, collectively, the society is Catholic. There is a vast difference between a society of Catholics and a Catholic society. The latter always has a priest at its head, the former may, or may not. There is no desire to interfere with the management of any society. The more Catholics are united in healthy societies, the better. The Church will place no obstacle to any measure that will unite Catholics, either for literary or beneficial purposes. But societies cannot be one day with the Church, and the next independent of her. Either as societies they are Catholic, or they are not. If they are Catholic, they must do as Catholic societies do—put a priest at their head; if they are not Catholic societies, they should not wonder if they are refused the privileges accorded to Catholic societies.

The following are the conditions on which any society within the diocese will be permitted to enter any church with its regalia on:

1. Their constitution must be approved either by the bishop or priest.

2. Each society shall place a priest at its head as spiritual director, and receive from him reasonable direction.

The acceptance or rejection of the above rules will not interfere with the individual members of the societies. To them the doors of the church are open as to all others; and to them will the priest grant all the privileges usually granted to Catholics. But as societies, their privileges will depend upon the acceptance or rejection of the above conditions.

There is much weak faith and many loose notions on the subject of marriage. Many of our Catholics act as if they thought it mattered little whether they were married in or out of the Church; whether they were married by the priest or the squire, or whether they had God's blessing or God's curse upon them. Marriage is a sacrament instituted by Jesus Christ, through which the married couple receive grace and blessing. It is a grievous sin to get married out of the church; and often such marriages are null and void in the eyes of the church, because of existing impediments. We most solemnly warn the faithful everywhere to avoid such abuses. Seek, dear children, husbands and wives amongst the members of your own faith; be published in your own church, and married by your own priests, that thus God may bless you and your lives be happy. Remember that a bad beginning usually makes a bad end.

And now, beloved brethren, we exhort you to renew within you the spirit of faith; to be earnest, to be zealous, knowing not what the morrow may bring forth—you must be always prepared, for as a thief comes in the night, so will God call; perhaps tonight.

Are you in sin, repent; have you injured another, restore in kind. Owe no man anything. Let your speech be yea, yea; nay, nay. Be pure, be sober; let no contradiction or contention be amongst you. Go often to the sacraments; in them you will find life and salvation. Early train up your children in the ways of God; give them good example. Be not as the sign-post that ever points out the way to others, but itself walks not in it. Let the holy season of Lent be spent in prayer and self-denial. Mortify your passions that you may keep them in subjection. Cling to your faith; it is of priceless value! so live by its teachings that you will be known to be Catholics by your virtues.

The peace of our Lord Jesus Christ be with you.

†R. GILMOUR,

Bishop of Cleveland.

As above stated, the Bishop was bitterly attacked for his pastoral letter, notably by the anti-Catholic *Cleveland Leader*, and

by the Rev. T. P. Forbush, a Cleveland Protestant minister. The Bishop published in the daily Cleveland papers several cards in defense of his pastoral letter and in answer to his opponents.

To show the nature of the controversy that arose because of Bishop Gilmour's pastoral letter, the subjoined editorial from the *Cleveland Leader* of February 26, 1873, and Bishop Gilmour's reply, also published in the same paper, on March 3, 1873, will serve as fair samples:

"SUPREMACY OF THE POPE IN OHIO."

"The readers of the *Leader* will find in another column the Lenten Pastoral of Bishop Gilmour, of the Roman Catholic Diocese of Cleveland, which is the most extraordinary document of the kind that was ever issued in this latitude. It is pitched in as high a tone of dictation and supremacy as the allocutions of the Pope himself.

"One would think, in reading it, that Cleveland is another Rome, and that the temporal power had been specially transferred to the Western Reserve. No bishop, even in the most Catholic country of Europe, could go farther than the bishop of this diocese in exalting the spiritual over the temporal power, the church above the State, the Pope above the law. He says 'we must learn that *we are Catholics first, and citizens next.* Catholicity does not bring us in conflict with the State, *yet it teaches that God is above man and the Church above the State.*' This doctrine is different from what is commonly known as the 'higher law.' That simply asserts the liberty of the individual conscience; but this claims authority for the particular religious organization, namely the Catholic church, to rule the consciences of men and control their social and civil duties and relations, even in contravention of the civil law. This doctrine is the legitimate and logical result of the dogma of Papal infallibility, and makes the church identical with God, and its authority paramount with His. It is but one step from this position to the Inquisition. All that is wanting is *power to compel uniformity*, for Romanism, so expressed, to crush civil and religious liberty.

"And the Bishop of Cleveland proposes to go as far as he can in this direction, by turning his Catholic voters into a political enginery for the purpose of wrenching the 'rights' of the church from the State. This is his programme in the matter of the public schools:

"'At present we have nothing to hope from the State. Yet we must not therefore cease to insist upon our rights, and if needs be, at the polls demand them. Were Catholics alive and united

on the school question; were they to demand from every man who asks for their vote, the pledge that he would vote for our just share of the school fund, legislators would learn to respect the Catholic vote, and give us our just rights. Catholics are too timid, they seem to go upon the principle that if they are tolerated they are doing well. This is a mistake; if we let our rights go by default, we should not wonder if we lose them. We must be decided in our demands and present a bolder front to our enemies. It is unjust to so organize the public schools that we cannot in conscience send our children to them, and then tax us for their support. As well create a State Church, and tax us for its support.'

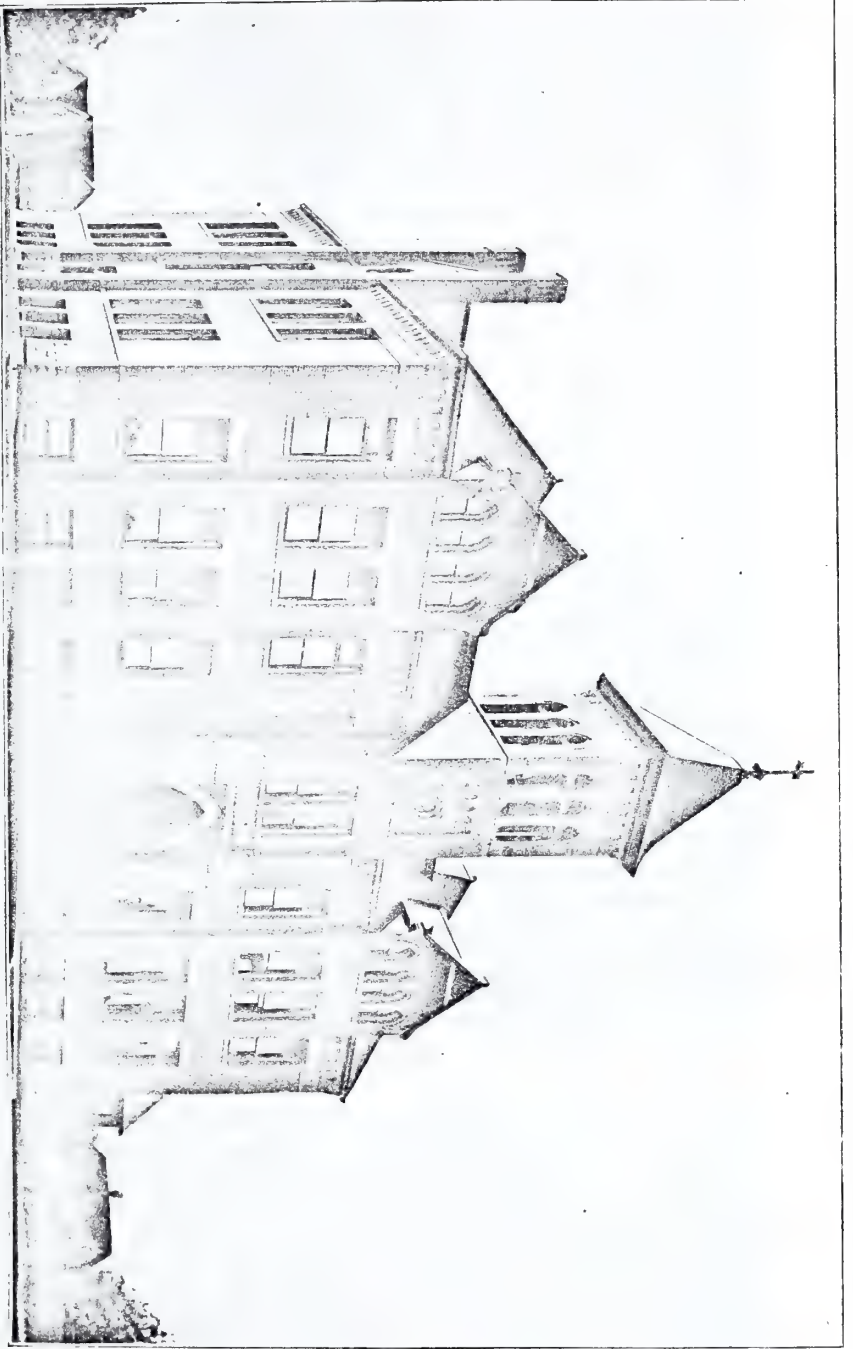
"This is a bold demand, and a signal of aggression which the friends of our common school system will do well to heed, for the bishop's objection is not to the fact that religion, not Catholic, is introduced into the public schools, but to the fact that such schools are not under the direction and teaching of his church. It is the *system of secular education*, under the care of the State and not of the priest, which he denounces. If the Bible was never read or the Lord's prayer repeated, his anathema would fall just as heavily on all Catholics who should send their children to such godless schools. The bishop threatens the most vigorous discipline against Catholic parents 'who refuse to send their children to the Catholic school;' even to the extremity of authorizing a confessor to refuse the sacraments to such parents as thus despise the laws of the Church, and disobey the command of both priest and bishop.

"We have nothing to say as to the Bishop's order that 'a priest must be put at the head of every Catholic society,' that being purely a domestic affair. But when he takes the whole title and control of the church property into his hands, and says that 'hereafter there are and will be no trustees;' we think it time for the law to step in to protect the rights of congregations in property which they have created for their own use and benefit. Our approaching constitutional convention may have something to say upon this and kindred points."

In answer to the above and similar attacks, Bishop Gilmour sent the following reply to the *Cleveland Leader*. It was published on March 3, 1873:

"To the Editor of the *Leader*:

"My late Lenten Pastoral has considerably disturbed the peace of newspaperdom and disquieted the nerves of the timid. Dark designs, ulterior moves, danger to the constitution and the public schools, priestly dictation, are the watchwords that remind one



ST. JOHN'S SCHOOL, CANTON.

of the old Know-Nothing times, when press and pulpit rang with most bitter intolerance against Catholics and the Catholic church.

"So long as Catholics are silent, and submit to the dictation of the Protestant dominant party, pay their taxes, develop and increase the resources of the country and in time of need give their lives and property to the defense of the State, they are excellent citizens. But let them complain or in any manner claim equal justice before the law, then they are disloyal and must be silenced at all hazards. Hence this cry against me, because in the spirit of a few men I dared to say a word upon the questions of the day. Reared in America since my fourth year, and for nearly half a century believing I was a free man, trained as an old Scotch Covenanter, educated in the public schools, a citizen without a declaration of intention, and for the last twenty years a resident of Ohio, I thought I had a right to a word on the ordinary topics of the hour. But it seems that as a Catholic Bishop I have no rights, or if in the name of my flock I dare to complain, I must be unsparingly attacked. Would not this intense hostility and bitter prejudice against Catholics go far to show that the Massachusetts Puritan is not dead yet, and that he would be as intolerant today as he was in the past if intolerance were needed to carry out his aims? He is quiet only because he is master, yet with gilded words and genial platitudes of tolerance and liberty to all men in Church and State he conceals his intolerance to all that opposes him.

"It is hard to understand these periodical outcries against the Catholic church. Why these dark insinuations? Why these constant cries of danger ahead? Our doctrines and actions are before the world. We do not hide our light under a bushel. Does the State command, we obey; does the State need our property or our lives, they are at its command. No man has been more loyal to the stars and stripes, whether in the War of Independence or in the Mexican war, though waged against a Catholic nation, or in the recent struggle for the maintenance of the Union. Catholics do not ask 'is it a Catholic or Protestant government under which we live?' They simply ask does my country need me? In proof see the Catholic Prussian in the late war, and Catholic Ireland to tyrannical England.

"For eighteen hundred years the Catholic church has been a protector of the weak against the strong, and minorities against majorities. She first took the slave by the hand and taught the haughty Roman and Greek that he was their equal. For eight hundred years, by threats and by laws, was the contest carried on, but in the end she, and she alone, abolished slavery in Europe. When Feudalism rose she became the defender of the serf, and at the head of the English barons she, in the person of Langton,

Archbishop of Canterbury, wrested from the King of England the great Magna Charta that constitutes the paladium of an Englishman's rights, and on which is built the grand, and I pray lasting, constitution of the United States. Her whole history has been resistance to oppression, and whenever she has seemed to act otherwise it has been from forced union of Church and State, the union of which I will never become the advocate.

"Why then this cry? Why this chimerical fear that ever conjures up ghostly images from the timid brain? Talk of Catholic superstition in the face of this universal bugbear of Protestant superstition that ever sees in Catholicity but evil! Our doctrines are before you, our repeated declarations, loyalty and readiness to support the flag of our country, clear and emphatic. But nothing we can do, and nothing we can say will protect us the moment we dare to complain, or refuse to accept the one-sided legislation that is framed against us. A system of education is inaugurated that we cannot accept; institutions are founded in which we have no rights, as reform schools and houses of refuge, in which the Catholic priest cannot have the paltry privilege of giving the Catholic children, unfortunately there, a little religious instruction. Because in the minority, we are placed at a disadvantage everywhere, and we are called factious and disloyal if we dare complain. And if the priests or bishops speak a word, then comes the cry: 'danger, *danger*, DANGER; oh! these scheming priests, take care, take care!'

"Is this fair? Is it manly? Turn the tables and suppose the Catholics in the majority and that all the State institutions were created in their interest. What a howl would rise from the Protestant minority; 'oh! the tyranny of Catholicity, the oppression of conscience; the revival of the Inquisition, and the *auto-da-fes*;' falsehoods of history that modern honesty is beginning to explode, like the lying Froude who has so lately been sent home, his historic wings clipped and his glory gone. Be just; let not prejudice warp your judgment. Give the Catholic equal rights with his Protestant fellow citizens.

"Much has been said on my proposition that 'we are Catholics first and citizens next.' Well, I do not see that that is such a wonderful proposition, nor that there is so much to be alarmed at in it. I think it will be found that every man who has any religion at all acts upon the same principle, and I must confess I would think but little of the religion, and less of the man who would think or act otherwise. A man who will not be true to his God will not be true to the State.

"The Catholic church teaches that we owe duties to God as well as to Cæsar; that the Church and the State have been created

by God and have their power from God for distinct and clearly marked purposes; that the Church is for the soul, the State for the body; and that each is supreme within its own sphere; that to the State, if needed, belong the property and the life of the citizens, but his soul is his own. Besides she teaches that God is above man, the spiritual above the temporal, and that the Church represents the spiritual above the temporal. Now, as the Church represents the spiritual, and spiritual (which is the soul and God) is above the temporal, so in this is it true to say the Church is above the State. But this doctrine does not mean, nor is it intended, to teach that the Church has a right to dictate to the State, for the State is supreme within its own sphere; but when the State goes out of its sphere and assumes to do what the Church has been appointed to do, that the Church resents, and says to the State: 'Mind your own business.' Wherever the Church and State have come in contact, it has invariably been because the State assumed to do the work of the Church. Now the Church is as independent in her own sphere as the State, and has as just a right to freedom in her actions, so long as she keeps within her own sphere of action, as the State has. This is the only basis upon which religious freedom could at all be asserted or maintained.

"But this doctrine does not teach, nor does the Catholic Church teach, that a citizen is not to yield a ready and dutiful obedience to the State; on the contrary she teaches that the citizen must give an unqualified obedience to the State in all that does not conflict with the law of God, and is not against natural justice; but the moment the State attempts to oppress the citizen, then the State transcends its bounds and becomes a tyrant, and though the citizen may submit, (and oftentimes it is best to submit), yet in such case, but in such case only, he is not bound to submit, and if able, would be justified in resisting. It is this injustice of the State, that could at all justify resistance to its authority, or in any manner justify rebellion. If this is a doctrine that places the Church above the State, and offends sensitive nerves, pray on what doctrine would you justify the American Revolution? Was that revolution organized and justly carried on, because England unjustly oppressed the colonies and thus lost her right to rule?

"With this explanation of our doctrines, I don't see that there is much cause for serious alarm, or that the Catholics are likely soon to rise in rebellion. Keep cool, gentlemen. There is no serious danger. In the hour of need our right arms will be as ready to strike in defense of the stars and stripes (which I assure you I value very dearly), as the best and bravest of the land. Our past is proof of this.

"I am fiercely attacked on the school question, charged with aiming at its destruction, and being the enemy of all State education. To this I have simply to state: I am nothing of the kind, nor would I, even if I could, put a straw in the way of its success. However, I honestly believe that the education of the child belongs to the parent, not to the State, yet if the parent likes to yield his right to the State, that is the parent's business.

"My objection is not to State education, for the bishops of Prussia, Austria, Canada and Ireland have accepted State education, and here it would be accepted by the bishops of the Catholic church with ready willingness if the State would make the same provision for our conscientious scruples that it does in the countries above mentioned. Our objection is not that the State educates, but that she but half educates, for we hold that it is impossible to properly educate a child without religion. Hence, our objection to the public schools, in which religion is not taught and, as they are constituted, could not be taught, and should not be taught. We say, so construct the public schools that religion may be taught, just as parents may wish, and thus avoid all further trouble, and let us live in peace. So far the apparent difficulty has been that this could not be done satisfactorily to all parties. But what has been done, and is elsewhere successfully done, can again be done, and may be done in America as well as in despotic Protestant Prussia, and poor, benighted Catholic Austria, and is done in Canada and Ireland, where today the system works successfully and Catholics accept cheerfully.

"The system is very simple, and is as follows: Where Protestants and Catholics are in such numbers that each can fill a school, separate schools are opened; but where only one school can be, as in smaller towns and country districts, then both denominations are educated in common, and within school hours religion is never mentioned. However, before or after school hours, or during school hours, by the separation into separate rooms, provision is made for the clergymen of the different denominations to meet their own children and in their own way instruct them in their respective religions. Why this cannot be done here is a mystery hard to explain, unless on the principle that might makes right, and that minorities have no rights that majorities are bound to obey.

"To prove that I am no enemy of State education, and that my opposition is only to the one sided, and as I hold, unjustly organized character of the public schools, I make the following proposal to the School Board in Cleveland, and on its acceptance or rejection will be seen the liberality that characterizes not only the School Board, but the justice of this Christian community.

If accepted, I promise to place the Catholic schools of the city under control of the School Board; if rejected, then cease to talk of justice towards Catholics:

"1st. We shall build our school houses and collect into them our children. When there, we shall place them and their teachers during school hours under the entire control of the School Board, receiving from the School Board such direction as it may give.

"2nd.. During school hours no religion or religious instruction of any kind shall be given.

"For these concessions, which are certainly all that could be demanded, we will only ask that, either before or after school hours, we shall be permitted in our own way to instruct our children in their religion. And secondly, that the teachers shall be Catholics and be paid by the School Board.

"This is already done in several places in the State, and is found to work satisfactorily to all parties. Try it, and let us see if there is sufficient freedom from religious prejudice to do what not only can be done, but so easily done, and to the satisfaction of so large a portion of the community as we are, and thus harmonize the discordant elements of both parties. So long as the majority trample on our conscientious troubles, and will make no effort to satisfy what we consider our just demands, or will make no advance to a compromise, but simply say, take what we choose to give, they need not wonder if we cry out against this openhanded injustice. Nor will it do to cry wolf, where there is no wolf, nor will it do to say we are opposed to what we are not. Let truth and justice prevail if the heavens fall.

†R. GILMOUR,
Bishop of Cleveland."

CHAPTER IV

THE RT. REV. BISHOP GILMOUR'S ADMINISTRATION.

(CONTINUED.)

BISHOP GILMOUR AND THE DIOCESAN SEMINARY—PURCHASES SITE FOR A NEW SEMINARY—THE CATHOLIC CENTRAL ASSOCIATION—THE SCHOOL TAX SUIT—BISHOP GILMOUR'S LETTER EXPLAINING THE SCHOOL TAX SUIT—BISHOP GILMOUR BUILDS EPISCOPAL RESIDENCE—THE CATHOLIC UNIVERSE FOUNDED IN 1876—FOUNDLING ASYLUM ESTABLISHED IN CLEVELAND—URSULINE CONVENT ESTABLISHED AT YOUNGSTOWN—ST. VINCENT'S HOSPITAL OPENED AT TOLEDO—BISHOP RAPPE'S DEATH, SEPTEMBER 8, 1877—HIS REMAINS BROUGHT TO CLEVELAND—EXTRACTS FROM BISHOP GILMOUR'S PASTORAL LETTER, PUBLISHED MARCH 13, 1879—DIOCESAN SEMINARY ENLARGED—ST. JOSEPH'S CEMETERY, CLEVELAND—ST. VINCENT'S ASYLUM, CLEVELAND—ST. VINCENT'S ASYLUM, TOLEDO—SIXTH DIOCESAN SYNOD, 1882—BISHOP GILMOUR VISITS ROME—CALVARY CEMETERY, TOLEDO—SEVENTH DIOCESAN SYNOD, 1889.

BISHOP GILMOUR took a special interest in the diocesan seminary. He disliked its location, its antiquated buildings and lack of spacious grounds. At the Synod of 1873 he appealed to his clergy to aid him in securing for seminary purposes a tract of land in the country, and yet not too far from the city. He gave his reasons for the much desired and needed change of location, on which eventually he hoped to erect a seminary building worthy the flourishing diocese of Cleveland, and large enough to comfortably accommodate all the seminarists needed for his rapidly growing diocese. The clergy readily assented and voted that a part of the diocesan fund be set aside for that purpose. After making a careful search for a suitable site he finally secured a most beautifully located tract of land in Euclid Township and comprising 35 acres. The Euclid Road passes almost midway through it. The price was \$32,000. The purchase was effected in October, 1873, about the time of the "Black Friday" financial panic, whose dire effects, however, did not reach Cleveland until the following year, and were then felt for nearly eight years. In consequence of this fact the thought of building a new seminary had to be abandoned, and every effort had to be directed by the bishop towards meeting the



ST. MARY'S CHURCH (INTERIOR), SANDUSKY.

debt incurred in the purchase of the land. This all the more, because the financial depression was so great and universal throughout the country that it also affected the hoped for diocesan revenues out of which the new seminary site was to have been paid for in a few years. The bishop was therefore obliged to borrow nearly all of the purchase price and await further developments. By degrees the debt was paid, and the mortgage cancelled in 1883. As soon as the diocese is financially able, the seminary will be built on the splendid site above mentioned, according to the plan proposed by Bishop Gilmour.

In 1874 Bishop Gilmour organized in Cleveland the Catholic Central Association, composed of representatives from all the parishes and Catholic societies of the city. Its influence for good was soon felt. Since the opening of the Workhouse in Cleveland, in 1870, the unfortunate Catholic inmates had been denied their rights as Catholics. No Catholic priest was permitted to visit or instruct them. After much opposition the bishop finally succeeded in getting the consent of the Workhouse authorities to allow Catholic prisoners the consolation of their religion, thus far denied them. To the Catholic Central Association,* through some of its leading members, was due in large measure this concession. Since 1876 Mass has been regularly celebrated, and appropriate sermons preached, at the Workhouse on alternate Sundays, and on every Sunday the Catholic inmates receive catechetical instructions.

In spite of a decision rendered in 1874 by the Supreme Court of Ohio, declaring Catholic schools not taxable, the Catholic school property of Cleveland was put on the tax duplicate in 1875, by County Auditor Benedict. As soon as Bishop Gilmour was informed of that unjust act, he had a suit of injunction entered against the County Auditor. This suit aroused Cleveland's bigotry and when tried before Judge Jones, it created widespread interest. Bishop Gilmour published in the *Catholic Universe*, of December 20, 1883, a full account of the celebrated "Tax suit case." The following are the salient points in his statement of the case:

"In 1872 the late Archbishop Purcell brought suit to restrain the Treasurer of Hamilton County from collecting taxes on the Catholic parochial schools of Cincinnati. In due time the case was argued in the District Court, resulting in a decision in favor of

*The Catholic Central Association ceased to exist in 1893.

the schools. The treasurer appealed the case, and in 1876, after a careful and exhaustive examination, the Supreme Court of Ohio affirmed the decision of the lower court. This was thought decisive, and was so accepted in every county of the State—Cuyahoga excepted. Cleveland has for long been noted for its anti-Catholic spirit and its narrow-minded Puritanism.

"True to his character, Mr. Benedict, County Auditor, refused to recognize the decision of the Supreme Court. What did he care for courts, if courts assumed to protect Catholic schools and assert that they had rights, when such rights conflicted with his anti-Catholic prejudices. So, in the face of this decision of the Supreme Court, he placed the Catholic parochial schools of Cleveland upon the tax duplicate and directed the treasurer, Mr. Pelton, to collect the tax. In the year 1876 an injunction was taken out restraining the treasurer from collecting this tax. In 1878 the case was tried in the Court of Common Pleas, Judge Jones presiding. After a six-days' trial, in which every latitude was allowed by the Court for the introduction and examination of evidence, the case was decided in favor of the schools.

"This was thought decisive; but no, Mr. Ingersoll, attorney for the county, had a new plea, and on that appealed to the District Court, where he was again defeated, only to appeal to the Supreme Court, to be there for the third time defeated, by the decision of the 11th inst., [Dec. 11, 1883], by which it is now finally settled that Catholic schools within the State of Ohio shall not be taxed.

"This decision is vastly more important than that of Cincinnati, as this includes that of Cincinnati, while that of Cincinnati does not include this. Had this been lost that of Cincinnati had also been lost, as will appear from the following:

"The plea in the Cincinnati case was, 'The Catholic parochial schools of Ohio are institutions of public charity.' In this suit in Cleveland the plea set up was 'Granting that Catholic parochial schools are institutions of public charity,' that does not exempt them from taxation 'because they are organized and conducted in direct hostility to the public policy of the State (!!) and consequently the State cannot afford relief to its enemy.'

"This was rather a bold position to take, but Cleveland was equal to the task, and outside of J. E. Ingersoll, there could not have been found a lawyer, claiming position above the commonest pettifogger, who would have insulted the intelligence of courts, or assailed the rights of Catholic citizens with such a plea. Mr. Ingersoll has the proud distinction of being the first lawyer in the country, since the Declaration of Independence, who has attempted to prove to the 'courts' that 'Catholicity teaches doctrines hostile to the policy of the State.'

"Heretofore the doctrine of the Courts, and the public sentiment of the country have been 'The State has no religious policy,' and consequently neither State nor Courts had any authority to discuss, far less decide, what was true or false in religion. This was a matter for the individual conscience, not for Courts.

"In the Court of Common Pleas Judge Jones allowed widest latitude in the examination of witnesses, and the widest range of evidence. For one day and a half the Rt. Rev. Bishop was on the stand, Mr. Ingersoll examining into the entire polity of the Church from the teaching of catechism up to the Pope, and from the Pope down to the humblest Catholic, in hopes of finding some clue on which to hang his pent-up bigotry and deep seated antagonism to Catholicity. In his three hours' harangue before the Court he exhausted his talents in trying to show that Catholicity could not and should not be protected, nor its schools released from taxation, because the Catholic Church was hostile to a free government and the Catholic schools were organized and conducted in hostility to the public policy of the State. At the fall elections he had this speech published and distributed broadcast as a political campaign document, hoping thereby to rouse the anti-Catholic spirit of the city and thereby intimidate the judges of the District Court to which he had appealed the case. At the same time the *Leader* made a most bitter and unjustifiable attack on Judge Jones because he had had the courage and virtue to be a just judge, and to recognize the duty of a judge to be, to decide cases according to law, not prejudice. For this act of justice to Catholics he was defeated at the next election and Mr. Williamson, the associate lawyer of Mr. Ingersoll, was elected in his stead. However, at the last election Judge Jones was re-elected, running far ahead of his ticket—a deserved compliment to his justice as a judge. This attack upon the judiciary was made in hopes of intimidating the District Court and thereby thwarting its decision. The same was done again a few weeks ago by the *Leader* when the suit came up in the Supreme Court. * * *

"When the County Commissioners were remonstrated with and the decision of the Supreme Court pointed out to them, as also the decision of the Court of Common Pleas and the District Court of Cleveland, they refused to interfere but permitted the suit to go on entailing expense on both the County and the Catholics, fearing that if they stopped the suit they would lose votes and popularity. Had they been paying the expenses of the suit out of their own pockets they would have been less ready to have had the suit go on. But the county was rich, and if an additional tax could be put on Catholics all the better. Such were

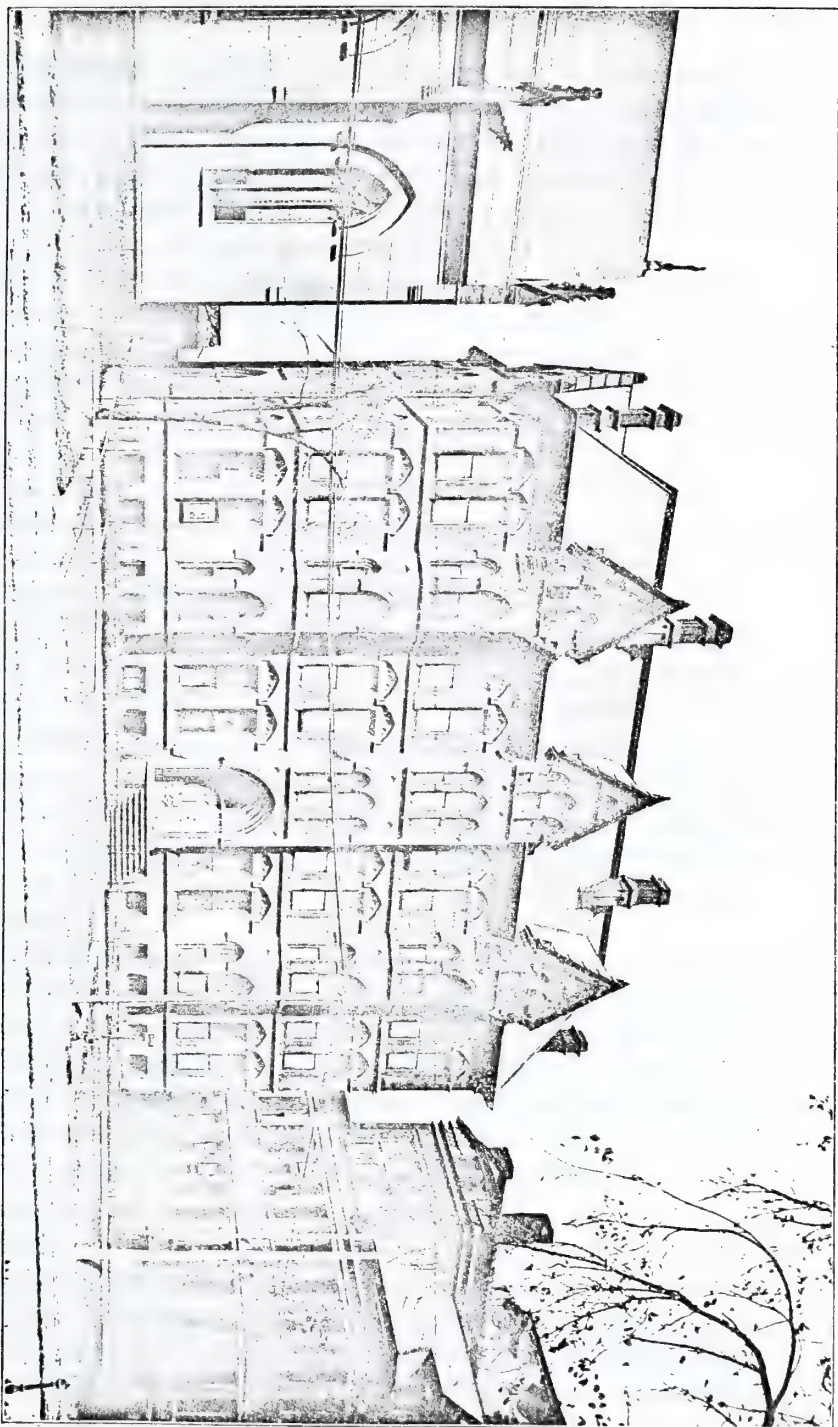
our commissioners and such the public officers with whom Catholics have had to deal.

"The suit in Cincinnati cost the Archdiocese a large sum; the same is true of Cleveland. Yet both suits were forced upon Catholics simply and solely to protect themselves against two bigoted and unjust officials who insisted upon unlawfully taxing Catholic schools. It seems not enough that Catholics have rights, but they must be unjustly taxed to assert and maintain them. It is not too much to say that this suit is a clear case of barratry, and a bigoted attempt on the part of Benedict and Pelton to unjustly tax the Catholics of Cleveland. It is not enough that Catholics burden themselves to educate their children and thus save both State and city hundreds of thousands of dollars per year. They must be worried and put to the expense of defending themselves against the injustice of such men as this Benedict, who should be forced to repay both the county and the Catholics of Cleveland the heavy expense his bigotry and injustice have put them to. As for Mr. Ingersoll, he was paid to exhibit his bigotry and senseless hatred of Catholicity. The peroration of his speech before the Supreme Court would make his fortune in a Know-Nothing lodge, but it woefully failed him before all three Courts, where his appeals to prejudice found their only echo in his own anti-Catholic bitterness.

"Judge Burke and Mr. Sanders his associate, the attorneys for the schools, merit all thanks for their able management of the suit, and the Catholics of Cleveland and the entire State have just cause to rejoice that once again they and their rights have been vindicated by the Courts. It is a remarkable fact that of the many suits of late taken into the courts, either by, or against the Church, that the courts have almost without exception decided in favor of the Church. This loudly bespeaks the justice of our complaints, and should silence the grumble of those who find fault because bishops insist upon the just rights of Catholics before the law. So far nothing has been got by weak yielding.

R. GILMOUR."

The Bishop's house, on Bond street, was not diocesan property, but the personal property of Bishop Rappe, who on his departure from Cleveland, leased it for a term of years. The lessee sublet it to the Very Rev. Administrator Hannin as a residence for himself and the Cathedral clergy. Bishop Gilmour was informed of this fact within a few days after he came to Cleveland, and at the same time was notified that the rent, considered high even then, would at once be raised.



THE EPISCOPAL RESIDENCE, CLEVELAND.

Unwilling to be a tenant any longer than he could help, the Bishop arranged for the erection of the present episcopal residence on Superior Street, immediately east of the Cathedral, the cost to be borne equally by the diocese and the Cathedral parish. The building was begun on borrowed money, in 1874, completed in 1876, and finally and fully paid for in 1895.

On June 24, 1874, Bishop Gilmour fell seriously ill of nervous prostration, and for two years was unable to attend to the affairs of the diocese. On the advice of his physicians he went to Europe for the benefit of his shattered health. During his absence, the Very Rev. F. M. Boff, who had been made Vicar General in May, 1873, was appointed administrator of the diocese.

The Bishop returned from Europe in June, 1876, much improved, though by no means fully restored to health. Gradually he regained strength and by degrees resumed duty.

Between 1872 and 1877 the diocese showed a marked degree of activity, as seen in the erection of a large number of churches, schools, and religious institutions. During this period thirty-one churches were built, and as many new congregations established.

In 1872 the Sisters of St. Joseph, a teaching community, were welcomed to the diocese, as also, in 1874, the Sisters of Notre Dame, who had been exiled from Germany because of the "May Laws." Both these communities established themselves in Cleveland, each now having flourishing academies in connection with their convents.

Bishop Gilmour was a staunch supporter of the Catholic press. He recognized and appreciated its power for good, holding, as he did, that it was the pulpit's best ally. He found no Catholic paper in the Diocese of Cleveland on his arrival as its bishop, and no paper friendly to Catholic interests. The *Celtic Index*, although published and edited in Cleveland by at least nominal Catholics, was fashioned on national rather than Catholic lines.

The Bishop therefore determined, at the earliest possible opportunity, to have a paper published under his direction, that would serve as a medium by which to reach the public in defense of Catholic doctrine and the civic rights of Catholics, who formed a large proportion of the population in Northern Ohio. As a result of his efforts the *Catholic Universe* was established.

its first number appearing on July 4, 1874, with the Rev. Thomas P. Thorpe as its editor, who continued as such until September, 1877. He was then succeeded by Mr. Manly Tello, who was its editor for fifteen years. Both he and his predecessor did most efficient work as Catholic journalists, and in a very short time the *Catholic Universe* had gained position as one of the most influential Catholic papers in the United States. Its able editorials were quoted, or referred to, far and wide. But, like most Catholic papers, it had to suffer financially, largely because of dishonest subscribers who read the paper but failed to pay for their subscription. Added to this, the *Catholic Universe*, always loyal to authority, was "boycotted" by many who disapproved of its course. The result was that an annual deficit had to be met by its founder, Bishop Gilmour. This he did out of his own limited means, aided at times by some of the friends of the paper who knew of its financial straits. It was repeatedly, openly, maliciously and falsely charged by the enemies of the *Catholic Universe*, and of the Bishop, that he used diocesan money to cover the paper's deficits. The writer, who fully knew Bishop Gilmour's financial affairs for fourteen years, here states that the Diocese of Cleveland, neither directly nor indirectly, paid even so much as one dollar for the support of the *Catholic Universe*, or to meet its deficits.* The Bishop felt this constant strain on his slender means; but rather than let the paper miss an issue, or cease publication, after it had done religion and the diocese such valiant service, in the face of opposition, he paid the deficits, as above stated.

In 1873 a Foundling asylum was opened in Cleveland and placed in charge of the Sisters of Charity, for the reception of waifs. In connection with the asylum a lying-in hospital was also founded. Until the opening of these two institutions, wealthy Cleveland had no shelter to offer these helpless babes and their unfortunate mothers—the former, offsprings of sin, the latter, its victims.

On invitation of Bishop Gilmour, the Ladies of the Sacred

*In consequence of meeting these annual deficits, Bishop Gilmour died a poor man, not leaving means enough with which to pay his burial expenses; these had to be met by the diocese of Cleveland. Since Bishop Gilmour's death, the *Catholic Universe* has been owned and controlled by a stock company (which assumed the paper's liabilities). It has continued on the same lines, as in the days of Bishop Gilmour, holding a deservedly high rank among Catholic journals.

Heart of Mary, connected with St. Mary's and St. Joseph's Orphan Asylums, Cleveland, established (1874) an academy at Louisville, Stark county. The building, known as St. Louis' College, which was closed in 1873, was used for that purpose. With the academy was also an institution for deaf mutes. Both academy and institute were closed a few years later for want of support.

A convent of Ursuline Sisters was founded, in 1874, at Youngstown, to take charge of the parochial schools in that place, and eventually to establish an academy.

In 1875 the Grey Nuns of Montreal built a hospital in Toledo which was opened to the public in 1876. In the following year the Franciscans established, near their monastery in Cleveland, St. Joseph's College for boys. Although this institution was fairly supported, the Franciscan Fathers found it impracticable to continue it longer than until June, 1880.

On September 8, 1877, the sad news of Bishop Rappe's death reached Cleveland from St. Albans, Vt. As eminently meet, as well as justly due to the memory of the deceased Bishop, arrangements were at once made to have his remains brought to Cleveland for burial. On their arrival an immense throng met them, and Cleveland's citizens, without creed or class distinction, vied with each other to pay their last tribute of respect to the remains of Bishop Rappe, whom in life they loved and respected, and whose memory, in death, they revered as that of a public benefactor, and noble hearted prelate. Silent and sad as was his departure from Cleveland seven years previous, grandly triumphant in death was his return to the city he loved so well, of which he spoke when in the throes of death, and to which, during nearly a quarter of a century, he had given his best efforts. After the impressive obsequies his remains were placed in a crypt under the main altar of the Cathedral, there to repose till the Last Call.

On March 13, 1879, Bishop Gilmour published another of his vigorous Pastoral letters, for which he had become famous. Although not attacked this time by the non-Catholic pulpit and press as he was for his fearless Pastoral of February, 1873, yet it attracted widespread attention in and out of the Church. Following are a few of its more salient passages:

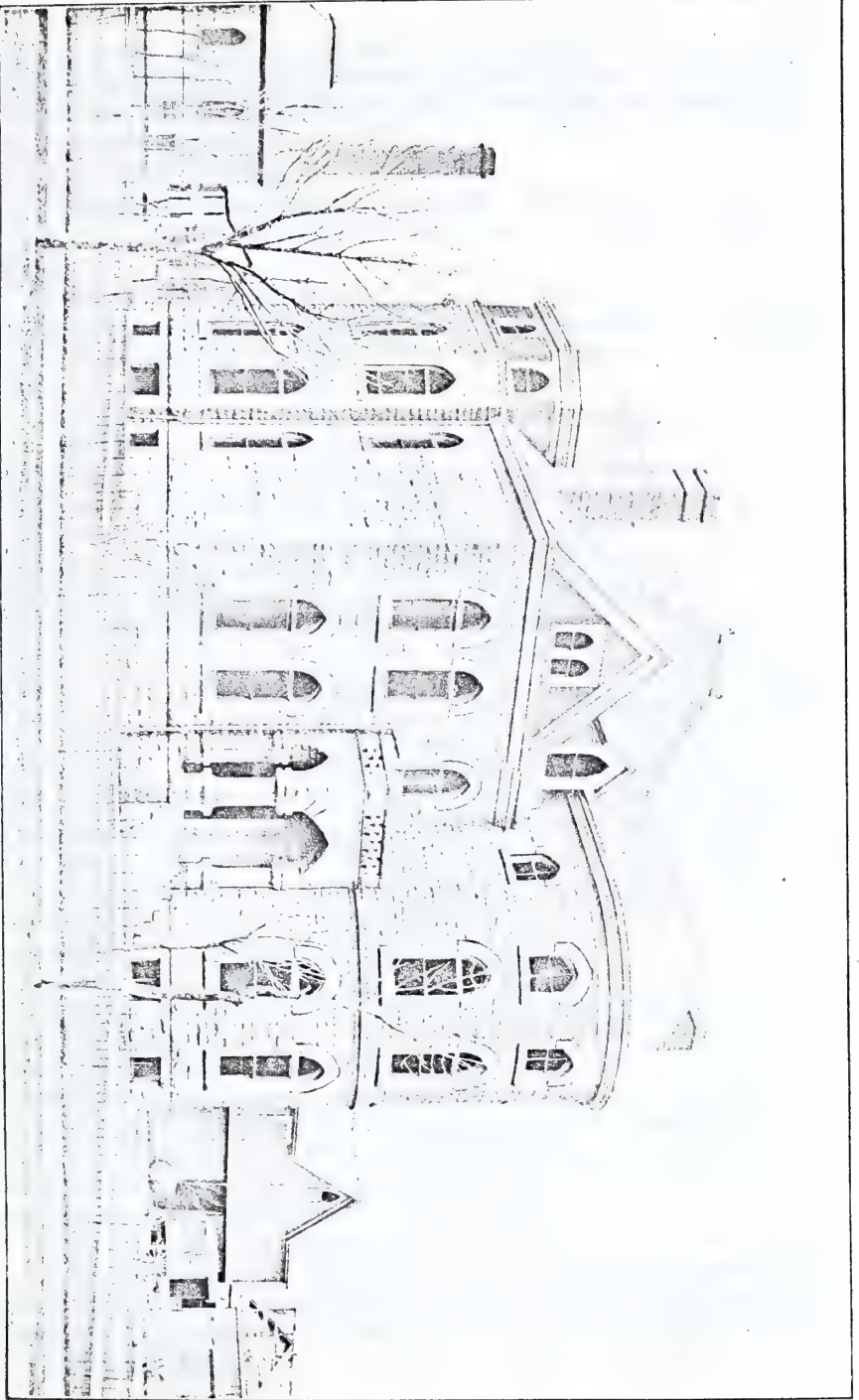
"This is an age of restless uneasiness. Amid the general upheaval of society the past is passing away. The old restraints and ties that held society together are disappearing; new theories and false doctrines are taking their place; authority is but little respected; might is taking the place of right; religion is scorned and the Church persecuted; the State is absorbing all power, and men without religion or morals are become the law-makers.

"To hear men speak one would think God had no rights, and society was at liberty to do as it pleased. 'All men are free and equal,' say the demagogues; 'educate the masses,' say the reformers, and with these two cries the world has gone mad.

"Never was there a falser cry than that man is free. No man is free, no created being is free; God alone is, or can be, free. because God alone is supreme and without master. No man is free to break the laws of God; no man is free to break the just laws of the State; no man is free to break the reasonable laws of society. If then man is not free to break the laws of God, nor the just laws of the State, nor the reasonable laws of society, wherein lies his freedom? We are all born in sin, and are therefore the slaves of sin, if slaves, certainly not free. We are all born subject to law; we are all therefore the slaves of law. We can neither add to our life, nor our property, but as God gives. All we have is God's. We can neither move nor think, nor act but by the will and power of God; we cannot add a day to our lives, nor an inch to our stature. Helpless as we thus are, and dependent upon the will of God for all we have or are, yet men speak as if they were free and independent; that for them there was neither law nor God."

On the subject of Catholic schools, whose ever sturdy defender and earnest promoter he was, he wrote as follows:

"The necessity of making religion a part of the daily education of the child is not a matter for discussion. It is a ruled question in the Catholic church. The Instruction on the school question, sent some two years ago by the Holy See to the Bishops of America has definitely settled this matter, and ended all discussion as to the obligation of establishing and supporting Catholic schools. Catholic children must be educated under the influence of the Catholic religion, daily taught its doctrines and trained to practice its precepts. As the public schools are at present organized, the Catholic religion is not, and can not be taught in them; on the contrary whatever religion is taught in them is anti-Catholic, and therefore dangerous for Catholic children. Under these circumstances no Catholic can be permitted to send his children to the public schools, unless where there is no Catholic school established, and then, the parent must take every precau-



ST. MARY'S PASTORAL RESIDENCE, SANDUSKY.

tion to guard the child against the evil influences of the public schools, and carefully and constantly instruct him in his religion. Unless this be done, no matter what the excuse, no parent would be justified in sending his child to the public schools, thereby endangering his faith."

Always a firm believer in the Catholic press, and always its practical supporter, he expressed his views on Catholic papers, as follows:

"Good reading is not only a help in the education of children, but as society is now organized, is almost a necessity. The press is a part of our daily mental food. Old and young read; good, if provided; bad, if it must be.

"Thanks to the energy of our Catholic publishers, there is now no lack of books, periodicals, and papers of all classes, from the heavy theological tome to the light interesting story for the child, and at prices within the reach of all. There is therefore no cause for complaint, either as to price or variety. Parents must therefore strive to provide their children with healthy reading, in the form of good books, instructive periodicals and good Catholic papers. Every Catholic family should subscribe for, at least, one Catholic newspaper. If there is a Catholic paper published in the diocese, then they should first subscribe for that paper, and after for others. The Catholic press has not been supported as it should be; Catholics seem not to be alive to the value of the press, and so far have not given it that support that either their numbers or their wealth would suppose. Here and there a few bishops, and a few enterprising priests and laymen, have labored to create a press, but there has been no organized or general effort made. Our wealthy Catholics seem to think they have done their duty if they subscribe for a paper, and let the editor spend the half of their subscription in writing duns for its collection.

"The publishing of papers means money. Our wealthy Catholics must be willing to help toward their establishment by generous subscriptions. Editors must not be the factotums of a newspaper office. Priests must urge their people to subscribe for papers, generous assistance must be given, so that papers will have the means to pay for the talent and labor necessary to bring out first-class papers. It will never do to wait till a paper is established before we subscribe; we must help when they are weak, and thus enable them to grow strong.

"It is simply a disgrace that, with a population of eight millions of Catholics in the United States, and with populations in some of our large cities, numbering up to the hundreds of thousands, we have not a single daily (English) paper conducted from a Catholic standpoint.

"In towns of ten or twelve thousand inhabitants, Protestants will have a daily paper, but in cities where there are from twenty to a hundred thousand Catholics, Catholics will not only have no daily paper to defend them, or give them truthfully the news of the day, but they will not even have a Catholic weekly paper, or if they have, it will be so badly supported that those who work for it are not half paid. This is all wrong; Catholics must support Catholic papers, and thus enable us to defend Catholic rights, and fight our enemies with their own weapons. We respectfully urge this upon the notice of pastors and people, and most earnestly urge them to sustain and help create a vigorous and manly Catholic press."

Bishop Gilmour had clearly defined views on extravagant funerals, against which he expressed himself in unmistakable language, as appears from the following passage in his Pastoral letter:

"The pride and extravagance that everywhere reign amongst us is a matter for grave censure. Our people live too high, dress too extravagantly, and spend too much money on show and folly. There is altogether too much pretense amongst us. In this the poor imitate the rich, and the rich are too often living on credit. The extravagance of the late war has set the country mad; pride and luxury have made the country bankrupt. Everybody is crying out, 'hard times,' but few are lessening expenses.

"In few things is this seen more than in the extravagance of funerals. To look at the costly caskets, the richly ornamented coffins, the flowers, the plumed hearses, the long line of carriages, one would think we were a nation of kings and princes; that we had money for the asking, and that there were no poor amongst us. In this, Catholics are as bad as others, and in some respects worse, for they are the poor, and so can not afford the outlay. Their religion also forbids this; their bishops and priests are constantly preaching against it. Common sense forbids the vain extravagance and empty pride that are every day seen at the funerals of Catholics. * * *

"Money is extravagantly spent apparently to honor the dead; in reality it is to gratify the pride of the living. Catholics and Protestants are alike guilty of this folly, and neither the pulpit, nor the press, seems capable of correcting or controlling it. The poor must recognize that they are poor, and the pretended rich that they are not to gratify their pride by running bills they are not able to pay. People must live within their means, and all must learn that honesty is the first duty of man to man. It is no disgrace to be poor; our Master was poor. He lived and died in poverty. We are no better than He was. * * *

"In the cities and larger towns, let the old-fashioned and Christian custom, of walking from the house of death, to the church, be revived. From the church, let the immediate relatives accompany the dead to the cemetery, and thus let it be understood that with the religious exercise in the church ends the public part of the funeral. Thus let the dead preach to the living, not the living display their pride over the dead."

On "Liberalism," that bane of Catholic life, he wrote as follows:

"Dear children of the Laity, we can not too strongly impress upon you the necessity of standing by your faith. The world has gone riot on resistance to authority. The cry is: 'Down with kings, down with priests, down with the rich, down with the past, up with the people, up with modern progress, all men are free and equal.'

"The liberalism of the Protestant Reformation is working itself out to its necessary results. There is now no more positive or dogmatic religion among Protestants; as a religion Protestantism is dead. It has begotten and brought forth the twin monsters of the day, Liberalism and Infidelity. In Europe it is working its way in the double form of Liberalism and Infidelity; in America it takes, so far, the milder form of Indifferentism and Liberalism. In the United States, owing to the nature of our government, this heresy is, for the present, in a milder form, but it is equally a heresy, whether it ends in Liberalism or in Infidelity. There can be no Liberalism in religion, and none but a heretic would, or could, pretend to be liberal with the law of God, or with the doctrines that God has taught.

"Faith does not come from man, nor does it depend for its truth or authority on man's assent. Faith is above and beyond the knowledge of man, and comes from God, with God as its author, to be accepted by man. Man has not even the right to discuss, far less to qualify, or change, or modify what God has revealed. Man has a right to examine the evidence by which the doctrine is proclaimed, but he has no right, nor power, to examine the truth or falsehood of the doctrine itself. Faith is above the knowledge of man, and therefore can be neither tried nor examined by man. If the witness is accepted and proved as of God, then the doctrines this witness teaches must be accepted. If the Bible is this witness, then all the Bible teaches must be accepted: if the Church is this witness, then all the Church teaches must be accepted and believed. As Catholics we believe the Catholic Church is the voice of God: hence it is not permitted for any Catholic to modify, or soften, or change the doctrines of the Church. These doctrines have been taught by God, and man has no power, nor right to

change them, because they are hateful to the Liberalism or Infidelity of the age. Men talk of changing religion to suit the Liberalism of the day, as they would talk of changing the cut of their coat. Religion does not change; religion comes from God, Who is unchangeable, and when men talk of changing religion they talk heresy.

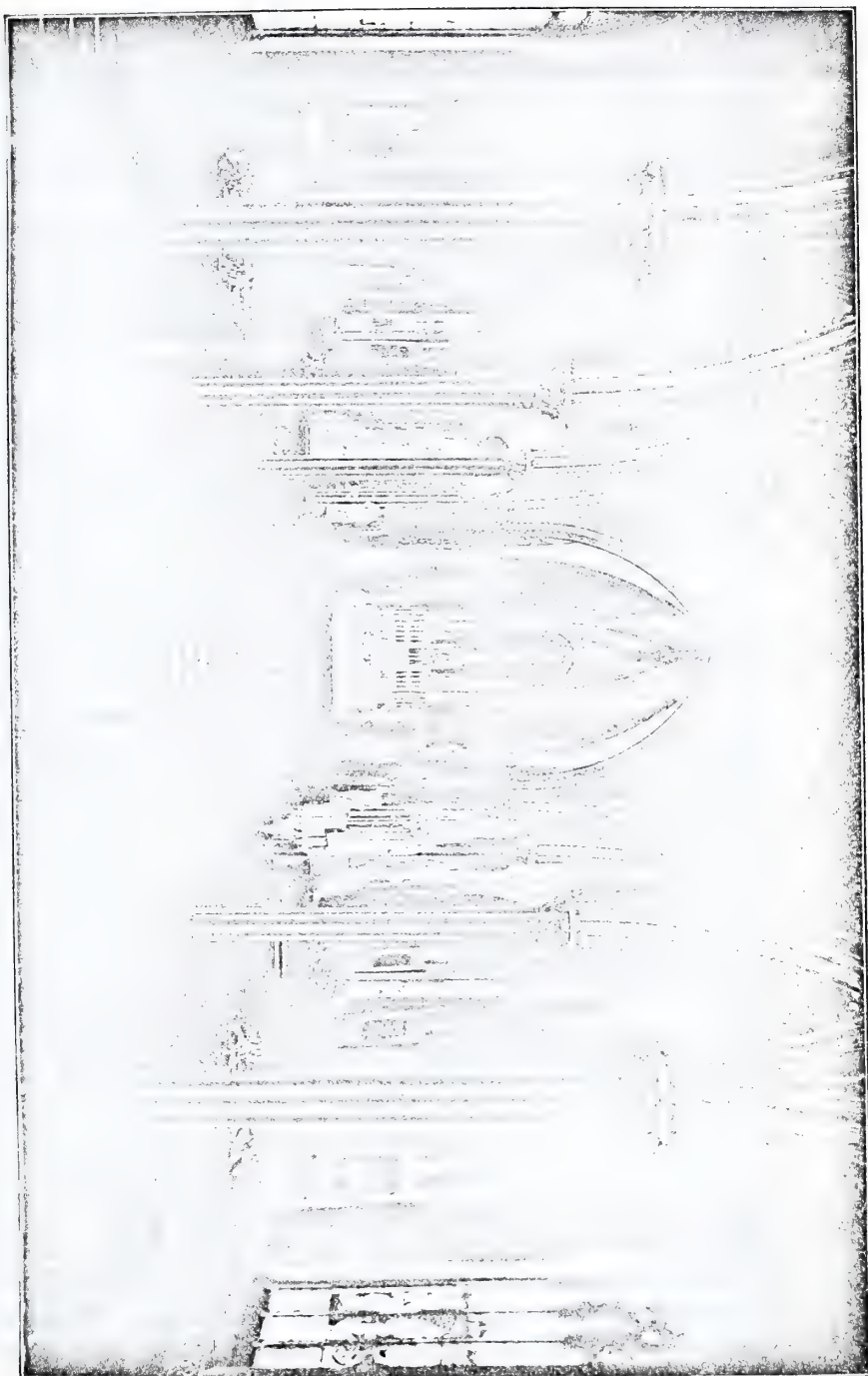
"Yet with these truths before them there are many amongst us, who seek and wish to soften the doctrines of the Catholic Church. They say, 'The Church is too strict, the Church is behind the age; there should be some change so as to harmonize with modern thought and modern progress.' That is, we should deny, or drop from our creed, some of the doctrines God has taught, not because they are false, but because they are not popular, and are offensive to modern Liberalism. Does not that look very like Judas selling Christ for popularity?"

"The man who talks of softening his faith, or modifying it to suit modern ideas, may continue going to church, and calling himself a Catholic, but the germ of heresy is in his mind, and if pressed he would deny his faith for the sake of popularity.

"Mark those who have fallen away from the Church. They began by finding fault with the priest. He was not sufficiently polished, his preaching was not up to the standard, he was too dogmatic and uncompromising. They then found fault with the Church, and ended in being Liberal Catholics, that is in being a Catholic who is willing to deny a part of his faith for the sake of being popular. These men almost invariably end in denying the faith altogether, or bringing up a family without faith or God in it. A Liberal Catholic is the curse of the Church, and the curse of the congregation he is in. He is a constant grumbler and fault-finder, a disturber of the peace, and a man who never does his fair share for the support of religion. Guard yourselves, dear children, against such a man. He is an enemy within your ranks, and the more dangerous because he still bears the name of Catholic. Stand by your faith, it is the dearest gift God has given to you; teach it to your children, that they may bless you when you are in your graves. Let the world rage and mock, it did the same to Christ. Our reward is not of earth, it is of heaven; we must carry our cross, if we will wear a crown. For nineteen hundred years the world has raged against the Church: for nineteen hundred years, Kings and Emperors, Powers and States have warred against Her, heresy has risen up against Her, but She lives, and will live, like Christ, her Author, to the end. She came from God, and like God She is eternal, immutable and unchangeable." * * *

On April 4, 1880, Bishop Gilmour delivered an eloquent and scholarly lecture in Case Hall, Cleveland, on "The Debt America

ST. JOHN'S CATHEDRAL (interior), CLEVELAND.



owes to Catholicity." Again he aroused the bigotry of the Protestant pulpit and press for daring to state unpalatable truths. He answered to deep silence, his antagonists, by publishing a series of replies, and challenged them to disprove the statements he had made in his lecture. The challenge was never accepted!

Bishop Gilmour found it impossible, for lack of means, to build a new and commodious seminary of modern architecture on the land he had purchased in Euclid Township, as mentioned above. He was therefore forced to enlarge the present building, so as to decently accommodate the professors, and the increasing number of students, necessary to fill up the ranks of the clergy, then and for years before insufficient to meet the wants of the rapidly growing diocese. Hence, in 1884, the diocesan seminary was enlarged by the addition of the present south wing, which contains suites of rooms for professors and separate rooms for students, neatly and comfortably furnished. During the following year, the main or centre building was entirely remodeled by changing the upper two stories into a very handsome chapel, and locating a lecture hall and the library on the first floor. The wing and changes cost nearly \$20,000.

St. John's Cemetery and the old allotment of St. Joseph's Cemetery located on Woodland Avenue, Cleveland, were very nearly filled with interments, and the available burial lots nearly all sold, in 1873. The question of locating a new cemetery had to be met. This was not of easy solution owing to the widely spread territory of Cleveland, each section wishing the cemetery conveniently located. Finally, in 1874, the purchase of a tract of land, comprising about 37 acres, and located in Newburg Township, was urged on the Bishop by a number of Cleveland pastors, they claiming that it was most suitable for cemetery purposes; that in a short time an excellent road would be built from Broadway, in Newburg, to the land. Much against his own judgment, as to the advisability of the purchase, he yielded to his advisors and bought the land, the purchase price being \$37,500, secured by mortgage. Hardly had the purchase been made when the effect of the "Black Friday" panic of 1873 made itself felt very forcibly in Cleveland. Land values fell at least 50 per cent. The promised road to Newburg land was never built, and so the cemetery project

ended in failure. The Bishop offered \$10,000 to the original owner of the land to cancel the sale, but his offer was refused. He was obliged to shoulder the debt without any financial assistance. This debt, with that on the land he had bought the year previous, caused him much anxiety, but by careful management it was gradually paid off, the final payment having been made about six years later. The diocese of Cleveland now owns, clear of debt, the so-called "Euclid Farm," and "Newburg Farm." Both parcels of land have since developed into very valuable properties; the former to be used for its original purpose, as a site for the diocesan seminary, which will be built as soon as means are available.

As above stated, St. John's Cemetery, and the old allotment of St. Joseph's Cemetery had become nearly full of interments, and no burial lots were to be had. In order to tide over the necessity of purchasing land for that purpose, during the period of financial depression between 1873 and 1878, Bishop Gilmour had the west part of St. Joseph's cemetery graded and put into proper condition, according to the modern idea, now almost universally adopted for burial lots. The result was that the new addition to said cemetery, comprising about eight acres, became very attractive, although it had been rejected for years previous, because "it was not level." The beautifully graded, undulating surface, the serpentine drives and well kept lawns, added much to the appearance of the new grounds, which were solemnly blessed by Bishop Gilmour in the fall of 1878. Thus, present cemetery needs were met to the entire satisfaction of the Catholic public.

For many years Bishop Gilmour had maintained the principle that the property title to charitable institutions, supported exclusively by a diocese, should be held by the bishop of the diocese in which such institutions are located. Most of the bishops in attendance at the III Plenary Council of Baltimore held the same view, and a decree was passed by the Council to that effect. However, when it was submitted to the Propaganda, along with the other decrees of said Council, for approval, it was rejected. The question was then referred to His Holiness, Leo XIII, who shared the views held by the American bishops, but directed that for the present nothing be done in the matter, and to bring it up before the next Plenary Council.

Early in 1884, some months before the III Plenary Council of Baltimore convened, Bishop Gilmour insisted that the title to St. Vincent's Orphan Asylum, Cleveland, be transferred to him, as Bishop of the Diocese, basing his claim on the fact that it was, and had been from the very beginning, supported by the offerings of the laity. The title had been held by the Sisters of Charity, then known under the civil corporation of "St. Joseph's Hospital." Bishop Rappe had bought the property on which the Asylum is located, and transferred the title to the new corporation for the purpose of avoiding taxation, as he feared if the property were held by him the Asylum would be considered private property and thus taxable. It was shown by evidence that he never intended it to be the actual property of the Corporation, which had never paid the diocese for it. The transfer by deed was considered by him a mere formality. The Sisters, who so faithfully and zealously had served the Asylum and its diocesan wards, believed, no doubt, in good faith—strengthened by advice given by those outside of the community who opposed the Bishop—that the property actually belonged to them as a Corporation. The matter was referred to the Archbishop of Cincinnati, the Most Rev. Dr. Elder, who heard the case in Cleveland, on August 14, 1884. Before the case was ended, the Sisters' advocate, the Rev. Charles Evrard, felt that his clients could not prove their claim, and asked that a compromise offer be made by Bishop Gilmour, in view of the many years of faithful services rendered by the Sisterhood to the Diocese of Cleveland. A most generous offer was made by the Bishop and it was at once accepted, thus ending the case. A few months later (October 6, 1884), the Corporation deeded the property to the Bishop for the diocese.

For the same reasons as above stated, the Bishop asked a few years later (1889) that the title to St. Vincent's Asylum, at Toledo, be transferred to him by the Corporation known as the Sisters of Charity, of Montreal. All the Toledo pastors, with one or two exceptions, held the Bishop's view, and were unwilling to support the Asylum unless it were made diocesan property. This the Sisters respectfully refused to do, claiming ownership in fact and in law. The case was referred to the Holy See, which appointed His Eminence, Cardinal Gibbons, as its delegate, with

power to give a final decision. His Eminence tried the case at Toledo, in St. Vincent's Hospital. The Rt. Rev. Bishop was his own advocate, and the Rev. Dr. Quigley acted as such for the Sisters. After a full hearing of the evidence, Cardinal Gibbons decided that the title to said Asylum should not be disturbed. In years past the Bishop had made annual appeals to the diocese for the support of the orphan asylums. But he refused to do so in future for St. Vincent's Asylum, on the ground that if it was now to be considered property of a community, incorporated as a civil body, with its Motherhouse outside of the diocese, the corporation must not look to the diocese for any support of its Asylum. With the Cardinal's adverse decision fully accepted, the Bishop made no further contention in the matter.*

In March, 1887, Bishop Gilmour published a "Constitution and By-laws for the Government of the Parochial Schools of the Diocese of Cleveland," of which the principal features are: The examination of parish schools by district boards, and the annual examination of teachers by the diocesan board of examiners. However, owing to want of means and proper facilities, this laudable feature in the proper management of the parochial schools had to be abandoned a few years later.

Between 1877 and 1887 the following institutions were established in the diocese: 1877—Convent of the Poor Clares, Cleveland, and the Ursuline Academy, at Villa Angela, near Nottingham; 1884—Cleveland, St. Alexis' Hospital, Protectory for Girls, in charge of the Sisters of Notre Dame; Louisville, St. Louis' Orphan Asylum for Boys; 1885—Toledo, Little Sisters of the Poor. The Jesuit Fathers, to whom had been entrusted, in 1880, the pastorate of St. Mary's church, Cleveland, opened St. Ignatius' College, in a frame building, opposite their church, at the corner of Carroll and Jersey streets, September, 1886. At this time, also, the Ursulines opened an institution at Nottingham for the education of boys under twelve years of age. It is known as St. Joseph's Seminary.

Between 1877 and 1891 thirty-five churches were built and as many new congregations established, which fact showed that

*In December, 1900, the Sisters of Charity, of their own accord, transferred St. Vincent's Asylum, Toledo, to the Rt. Rev. Bishop Horstmann, thereby vindicating Bishop Gilmour's contention.

generosity and activity were as strong as ever in the diocese, in spite of the financial panic which for over five years during this period had depressed the country at large.

In 1877 Bishop Gilmour began to systematize the routine and business affairs of his diocese by establishing a chancery office, which up to this time had existed only in name. He had plats made of all the church property, and the respective deeds indexed and labeled for ready reference. Parish, and "permit" records, records of priests and religious institutions were begun, and blank forms for diocesan and annual reports, together with letter books and letter files, were introduced.

Bishop Gilmour had also a large steel vault built as an annex to the Chancery office, in which to preserve from destruction by fire the valuable and constantly increasing diocesan archives. The vault is 14 feet wide, 18 feet long and 9 feet high. It is filled with well arranged cases, shelving and files, making it an easy matter to reach any of its varied contents at a moment's notice.

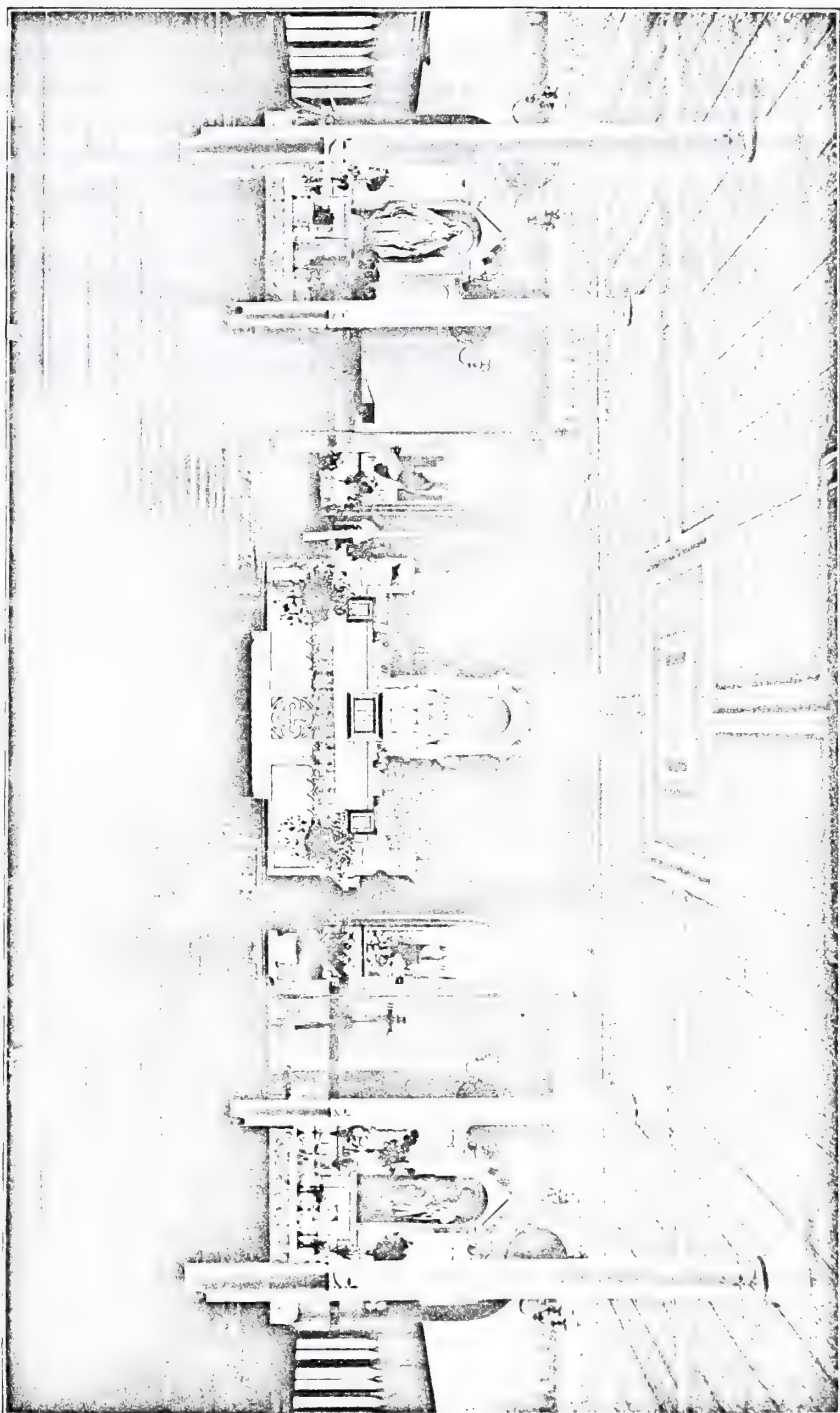
In 1878 the collecting of historical data of every congregation and institution in the diocese was begun. Promptly and kindly did the clergy and the heads of institutions respond to the Bishop's request for the same, and soon there was an abundance of historical matter, which is now on file in the diocesan archives. From this source the writer has largely drawn for the history of the diocese.

In May, 1882, the sixth Diocesan Synod was held in St. Mary's Seminary, one hundred and thirty-nine priests of the secular and regular clergy being in attendance. As a result of this Synod we have the present diocesan legislation, which, with the exception of about half a dozen of its two hundred and sixty-two statutes, is in perfect harmony with the laws of the Third Plenary Council of Baltimore, held in November, 1884.

In July, 1882, Bishop Gilmour went to Europe, to visit, among other countries, his native Scotland, which he had not seen since he left it, as a child, in 1829. Besides traveling extensively through Ireland, England, France and Germany, he also paid his *ad limina* visit to Rome, his first official visit to the Holy See, although he had been there for a few weeks in 1875, as an invalid. During his absence (till February, 1883), the Very Rev. Vicar General Boff administered the affairs of the diocese.

At the Diocesan Synod, held in 1882, the following Statute (No. 242) was published: "Cities, where there is more than one church, shall, after the present cemeteries are filled, have but one common cemetery." A few years later it was found necessary by some of the Toledo parishes, to secure additional land for burial purposes, as their parish cemeteries had been nearly filled with interments and the supply of burial lots nearly exhausted. There were then four distinct Catholic cemeteries in that city. Bishop Gilmour felt that now the time had come to put into effect in Toledo the above quoted Statute. In this he was seconded by nearly all the local pastors, and especially by those who had no parish cemeteries. Accordingly, in 1887, he bought several adjoining parcels of land fronting on Dorr street, quite near the city limits, and easy of access. The total purchase, made on borrowed money, amounted to forty acres of very choice land, beautifully located. During at least three years he made frequent trips to Toledo, between spring and autumn, whenever his manifold duties permitted, to superintend the laying out and beautifying the new cemetery. He personally paid the expenses connected with these frequent trips and the buggy hire to and from the cemetery, besides giving his time and attention to the project. Today, thanks to the Bishop's unremitting efforts, not always seconded as they should have been by those supposedly most interested, the Catholics of Toledo have in Calvary Cemetery—as it is named—one of the finest and most attractive burial grounds in this country, and of which they are justly proud.

On January 3, 1889, the Seventh Diocesan Synod was held in St. Mary's Seminary, Cleveland. It was attended by one hundred and forty-four priests, of whom one hundred and thirty-three belonged to the secular clergy. On this occasion the officials of the Matrimonial Court, and of the Disciplinary Court, were appointed, as were also the Synodal Examiners. Nine parishes in the diocese were also made rectorates, viz., in Cleveland—St. Peter's, St. Malachy's, St. Stephen's; Toledo—St. Patrick's; Tiffin—St. Joseph's; Sandusky—Sts. Peter and Paul's; Fremont—St. Joseph's; Delphos—St. John's; Youngstown—St. Columba's. The pastors of these parishes, at the time, were also declared irremovable rectors.



IMMACULATE CONCEPTION CHURCH (INTERIOR), CANTON.

It had long been a question with Bishop Gilmour, how to arrange for the prescribed annual Retreats for his clergy, which had grown too large in number to be accommodated at the same time in any diocesan building. It was suggested that he arrange for such Retreats by calling half of the clergy each year to the Seminary, and by having annually two separate Retreats, each could be attended by one-fourth of the priests, who would then be properly accommodated. The Bishop readily adopted the suggestion, which went into effect in the summer of 1889, and has ever since proved quite satisfactory to the clergy.

CHAPTER V

THE RT. REV. BISHOP GILMOUR'S ADMINISTRATION.

(CONTINUED.)

BISHOP GILMOUR'S LAST YEARS OF ADMINISTRATION FULL OF TROUBLES AND TRIALS—THE PARNELL BRANCH OF THE IRISH LAND LEAGUE—ITS OPPOSITION TO BISHOP GILMOUR—HE LECTURES ON "THE IRISH QUESTION"—THE LADIES' LAND LEAGUE DENOUNCED BY BISHOP GILMOUR—THE LADIES' LAND LEAGUE IS CONDEMNED AND ITS MEMBERS EXCOMMUNICATED—THE ANTI-CATHOLIC CLEVELAND LEADER—ITS EDITOR, EDWIN COWLES—BISHOP GILMOUR SUED FOR LIBEL—THE "CATHOLIC KNIGHT" CASE—THE CASE OF THE REV. P. F. QUIGLEY, D. D.—THE CASE OF THE REV. JOHN B. PRIMEAU—SITE PURCHASED FOR ST. JOHN'S HOSPITAL—THE "GORDON MITER"—BISHOP GILMOUR'S LAST ILLNESS—HE DIED AT ST. AUGUSTINE, FLA.—HIS REMAINS BROUGHT TO CLEVELAND—THE RT. REV. MGR. F. M. BOFF IS APPOINTED ADMINISTRATOR OF THE DIOCESE.

THE latter years of Bishop Gilmour's administration (1882-1891) were for him years of troubles and trials, caused by his love of order, enforcement of discipline, and the vindication of the rights of his episcopal office. The result was that he had to meet almost constant opposition. He was maligned, often not understood, and very often misjudged for many of his administrative acts, which in the nature of things he could not always or satisfactorily explain to the public, or to those affected by them. The few who knew the "inner history" of these acts—among them the writer—knew also that the Bishop had at least thorough honesty of purpose, and absolute personal unselfishness as his guides, even though they did not always deem some of his acts opportune or prudent, so far as they were able to judge.

Some of these acts developed into "cases" which reached the newspapers, often in distorted form, garnished with falsehood or misrepresentation of facts. Thus the Bishop was placed before the public in an unfavorable light, as though he were harsh, arbitrary, and a selfseeker. At times appearances were against him, but he knew, as did also the very few mentioned, that he was misjudged.

When circumstances warranted, he would explain such of his episcopal acts as aroused opposition or strife, but more often he could not speak, and so bore insult and assault in silence. His silence often shielded those whose conduct forced him to act, and who, feeling secure because of the Bishop's enforced silence, were loudest in their protests and strongest in their opposition against him.

In this chapter the writer will endeavor, to the best of his ability, in the light of truth and charity, to give a brief account of the more noted "cases" which gained widespread publicity, disturbed the peace of the diocese and caused Bishop Gilmour many a heartache.

THE PARNELL BRANCH OF THE IRISH LAND LEAGUE.

Not long after Bishop Gilmour's advent in Cleveland he found an element among the laity of his flock that was more national than Catholic, and which soon showed opposition to him because he refused to accept its views or to permit it to meddle with his affairs and duties as bishop. That element appeared under various disguises, always cloaked under "patriotism." It was organized into a society of one name, and shortly after of another name—from an apparently harmless literary association to the oathbound and condemned Clan-na-gael society; but it always remained the same disturbing un-Catholic element in the community.

In 1881 it was known as the "Parnell Branch of the Irish Land League." It advocated the "No Rent" policy as the best means of solving the question of Land Tenure in Ireland.

When Bishop Gilmour condemned the Parnell Branch for holding this morally untenable view he aroused their bitter enmity. They then tried by every means to make the public believe that he was opposed to their native land, whilst the very contrary was the truth, as by word, pen and deed he proved.

In order to aid the Irish cause in regard to land tenure, and at the same time to disabuse the public as to his position towards the Land League policy in general, he delivered a lecture on February 6, 1882, in the Cleveland Tabernacle, before an immense and most attentive audience. The subject of the lecture was: "The Irish Question," which he discussed in a masterly manner, eliciting

frequent and hearty applause. Following are a few passages taken from his lecture; they are self-explanatory. Referring to the "No Rent" policy, he said:

"Now, what is 'no rent?' On what is it based? In its naked deformity 'no rent' means that the tenant, under the plea that he is poor and the landlord rich, will pay no rent for the use of the land he occupies. But this is theft—clear, unqualified theft,—and is based on the communistic doctrine, 'property is robbery.'

"On the same plea the robber is justified. No viler doctrine was ever promulgated in the streets of Paris. It is un-Catholic, it is un-Irish, and if continued in and forced as a part of the Land League doctrine, then the Land League is doomed, and no power on earth can or ought to save it. No special pleading nor plausible theorizing can conceal the fact that 'no rent' means robbery. As well take a man's purse, as take his land. The cause of Ireland is too sacred to be wantonly dragged into the gutters, or the fair flag of Erin be tarnished by robbery. There is too much that is holy in the original Land League movement to require any of the mad doctrines of Paris to give it strength. Keep the Land League pure say I. Keep the stain of robbery from it. Let it stand upon the right of the tenant to a support from the land he cultivates, to a right in the improvement he makes, to fixity of tenure at a fair price now and ownership hereafter, and I pledge success to the Land League, and at no distant future an end to landlordism in Ireland. With the battle cry, 'fair rents now and a fair price hereafter,' the Land League must win because it says 'justice to the tenant, justice to the landlord,' and under such a banner there will be unity, and strength, and victory."

The Bishop then proposed the following as a remedy against the grave injustice done the Irish tenantry:

"To accomplish this you will naturally ask what I propose. Well, then, I propose: First, for the present the tenant shall pay a fair rent, but no more. Second, the landlord shall give the tenant fixity of tenure. Third, the improvements made by the tenant shall be the tenant's. Fourth, in time the landlord shall be forced to sell the land to the tenant, for which the tenant shall pay a fair price. Fifth, Ireland shall have Home Rule, and thus be enabled to develop her own resources, establish manufactures, and open up, in her own way, commerce with the world."

As was to be expected, the lecture intensified the animosity of the Parnell Branch against Bishop Gilmour. But he showed how little he cared for their ill will, by publishing the following card on February 8, two days after his lecture:

A CARD FROM BISHOP GILMOUR.

"Editor Plain Dealer: In your issue of yesterday you say, in speaking of my lecture: 'Bishop Gilmour delivered his lecture by invitation of the Land League.' This is a mistake. Bishop Gilmour did not deliver his lecture 'by invitation of the Land League,' but on the contrary, when asked by the Parnell Branch of the Land League to deliver a lecture before them, he, for many reasons, some of which he stated in his lecture, very distinctly refused to lecture at the invitation of the Parnell Branch of the Land League. Bishop Gilmour lectured at his own invitation, and at no one else's, but invited the delegates of the English speaking congregations (Irish) of the city, to make the necessary arrangements for the lecture, these delegates representing the entire Irish population of the city. Bishop Gilmour does not belong to a 'Branch' of his people, far less to a 'Branch' so utterly reckless and radical as the Parnell Branch of the Land League of Cleveland. When Bishop Gilmour speaks he speaks to and for his whole people. 'Branches' lopped off from the tree soon become rotten timber, and the Parnell 'Branch' of Cleveland is no exception.

"This may appear a small matter, but the intent with which it was said in the *Plain Dealer* was to continue the effort so maliciously made by the Parnell 'Branch' to place me in a false position, as was the original invitation of this Parnell 'Branch' when they invited me to lecture before them, intending as they did that if I refused to lecture before them, as they knew I would, then to raise the cry 'the Bishop is opposed to the Land League,' and if I did lecture then to herald far and wide, 'the Bishop is in favor of 'No Rent.' When I cut the knot and lectured for and before the whole people, they (Parnell 'Branch') tried to get up a disturbance in the hall, and now one of their leaders slips in the *Plain Dealer* maliciously the words above, hoping thereby to begin anew the effort of placing me falsely before the public. It is about time that the Parnell 'Branch' of the Land League in Cleveland understand that they in no sense represent anything Catholic.

†R. GILMOUR,
Bishop of Cleveland."

Bishop Gilmour having finally checkmated the Parnell Branch of the Land League, its members adopted other tactics, by organizing a Land League composed of women, hoping and believing that the Bishop would not dare to oppose the latter, because they were women. But they were soon undeceived, for hardly had the Ladies' Land League been formed, when its con-

demnation by the Bishop was published, by him, in the *Catholic Universe*, on May 25, 1882, as appears from the following:

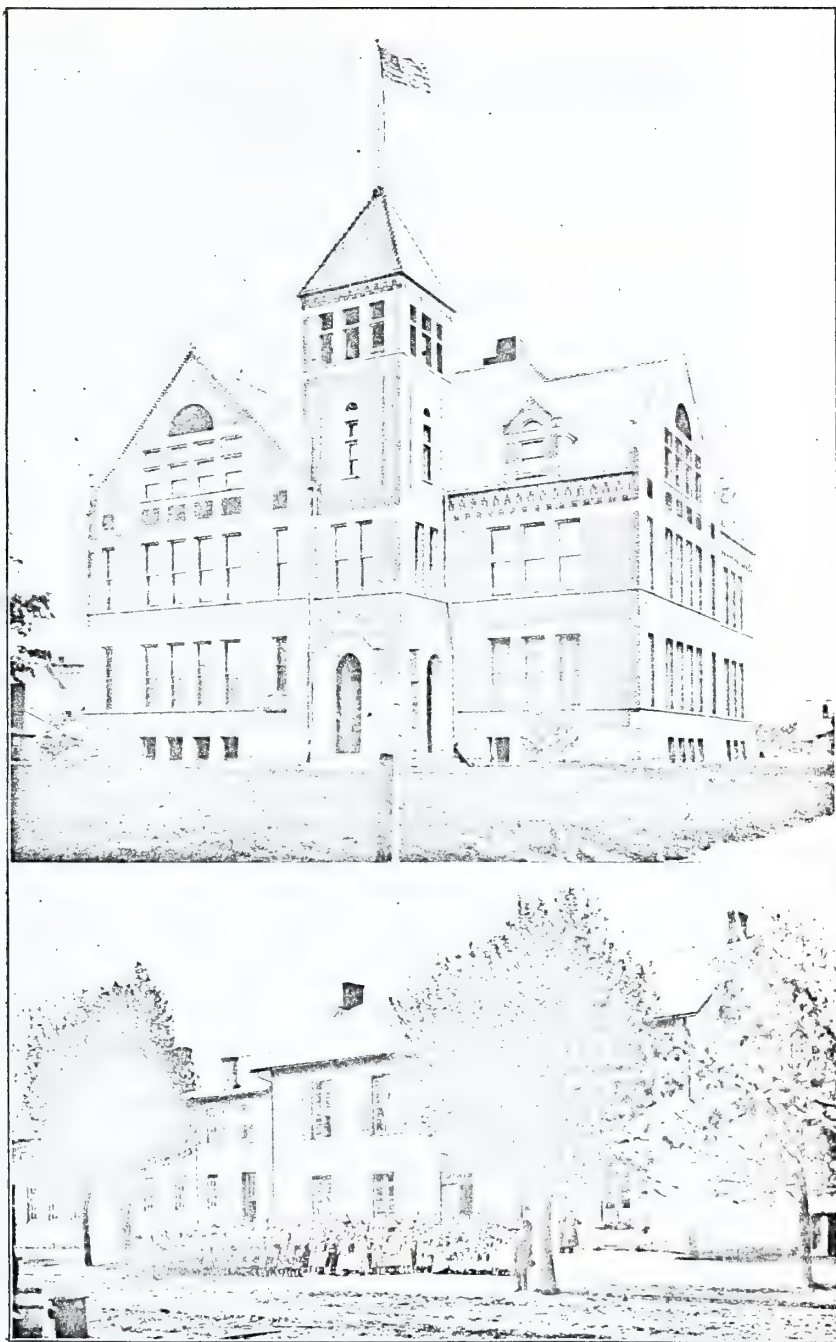
"Sunday, May 14th inst., there was formed, in connection with the Parnell Branch of the Land League of Cleveland, a Ladies' Land League. On last Sunday (21st), in the Cathedral, I took occasion to warn the women of Cleveland against joining, or having anything to do with this or any other Ladies' Land League, giving as my reasons 'the impropriety of women becoming politicians or appearing in the indecorous role of noisy agitators,' adding, further, 'that home was woman's sphere; there she was queen, and there God had destined her to wield her influence; that neither by nature nor talents was woman fitted for the political arena; that strife and noise, and newspaper notoriety gravely compromised the modesty and delicacy of woman's character, and that when woman attempted to play the part of man she forgot her sex and her place in society.'

"For having dared to utter these sentiments and to warn the Catholic women of Cleveland against the unwomanly brawling of female politicians, the 'presidentess' of this Ladies' Land League informs her last Sunday afternoon audience, composed of noisy men and inexperienced unmarried women, 'that they did not want any Scotch dictation;' 'that love of country had nothing to do with religion,' and 'that rites and ceremonies never fed a country.' In addition to this one of the men said: 'I am tired of this continual talk about priests and bishops in connection with Irish affairs.' * * *

"This Ladies' Land League is formed by, and in connection with the Parnell Branch of the Land League, and within one week after its formation the public is informed that 'these ladies are going to give a picnic,' though it is not stated what is to be done with the money hoped to be made.

"Now there is much in connection with the men, who manage and inspire this Parnell Land League of Cleveland, to excite distrust in the purity of their motives in encouraging and urging, and 'coaxing ladies'—as their 'presidentess' expressed it—to form this Ladies' Land League. The history of these gentlemen for the last ten years renders their motives doubtful, and the direction of the moneys some of them have heretofore controlled is not calculated to inspire confidence.

"The same men who govern and lead, and inspire this Parnell Branch of the Land League in Cleveland are well known as organizers. There is little known to wily politicians with which they are not acquainted. One day they are the prominent figure, the next, another is pushed forward. It is one movement today.



ST. JOSEPH'S SCHOOLS, TIFFIN.

another tomorrow. Society follows society in quick succession, but they are always officers, treasurers, leaders, talkers, speech-makers, at the head of committees, bringing in resolutions, running hobbies, and daily dogmatizing on the duties of priests and bishops, on the formation of governments, and on the profoundest questions of political economy. Under the plea of patriotism they cry down every one who doubts or questions their unsound and insane theories. * * *

"Ten years ago the organizers of this Parnell Land League were the leaders and managers of the Irish Literary Association, at that time including a large number of excellent men. Soon after my arrival in Cleveland I discovered 'that there was a society within a society' in this literary association and that the literary part of the association was but a cloak for a secret oathbound society. I touched them with the word 'Catholic' and the Association melted away. Then these gentlemen managed to get the funds of the Association voted for the organization of a military company of which some of them became officers. In time this company in shame was disarmed and disbanded by order of the Governor. Then these same leaders became busy in the cause of the skirmishers, raising money, organizing picnics, etc. Where this Skirmishing Fund has gone to no one knoweth. They had a picnic last summer, and months after balances of the funds were unaccounted for, and now by 'coaxing' a few silly young women to form what they are pleased to call a Branch of the Parnell Land League, they have arranged to have under the name and gauzy disguise of a 'Ladies' Land League' another picnic, hoping to shield themselves behind a breastwork of petticoats. * * *

"I plead for woman, I plead for female modesty and Catholic female delicacy. Let me not plead in vain. If you will assail me, do so, but save my flock. Save the women of my flock the disgrace of a society of female politicians.

"Few of the members of this Parnell Branch of the Land League are practical Catholics. Most of them hold and teach heresy against Catholic teaching on the subject of authority, church and State property, and government. There is not one of the whole organization master of the smaller catechism, yet they one and all dogmatize on authority, the relation of the Church to State, the rights of property, the rights of government, etc., with a flippancy and confidence that would abash a St. Thomas or a St. Augustine.

"No, gentlemen, either you are Catholics or you are not. If you are Catholics you must take from the Church, not the Church from you. If you are not Catholics, say so, and then we will cease discussing you or your acts. But if you are Catholics

and will seek your following among Catholics, you can not and will not be permitted to dictate to both bishop and priests. The bishop is the guardian of faith in his diocese, and the present Bishop of Cleveland insists, as long as you pretend to be Catholic, that you shall, in matters of faith and morals, take from him, not he from you, nor will he allow you, unrebuked, to further destroy, under the plea of patriotism, the faith of the people entrusted to his care, nor will he further allow you to teach, unrebuked, doctrines subversive of the principles of honesty; nor will he permit you, unrebuked, to tamper with female modesty, and by your sham pretense of patriotism turn our Catholic women into brawling politicians. You must take your place either as Catholics or heretics; if Catholics, you must live subject to your faith; if heretics, then subject to the choice you make. But you cannot sit on the fence and jump down on God's side when it suits you and then jump on the devil's side when it suits you. As you choose you must abide, but you shall not further be permitted, unrebuked, to poison by your false doctrines and un-Catholic conduct the minds of our Catholics, or assail the modesty of our Catholic women by turning them, for your selfish ends, into noisy politicians or newspaper pests.

†R. GILMOUR,
Bishop of Cleveland."

As was expected by Bishop Gilmour, his denunciation of the Ladies' Land League aroused a storm of indignation among its few members and its many abettors and sympathizers. He was virulently attacked in public meetings, in the newspapers, editorially and by "cards," signed and anonymous. But fair-minded people, who did not permit passion to sway or warp their judgment, approved in public and private the Bishop's letter. Meanwhile, however, the bitter feeling now aroused against him increased, but it did not make him the less courageous in holding the unpopular stand he felt himself in conscience obliged to take, as a shepherd of his flock, part of which had now "strayed to pastures strange and new." In an official letter, published on June 1, 1882, he followed up the condemnation of the Ladies' Land League, by excommunicating the members thereof. He prefaced the excommunication by the following self-explanatory statement:

OFFICIAL.

"In answer to my grave and severe criticism of last week on the formation of a Ladies' Branch of the Parnell Land League of Cleveland, the 'Presidentess' thereof last Sunday afternoon informs

her audience and the public that they must 'away with such dictation' as their Bishop gave them when he told them 'the noisy political arena was no place for woman.'

"In the same hall, and by one of the men who are pushing forward these silly women, it was said at the same meeting, 'if they were to be ruled by Scotch, or Italian or English priests we had better shut down on the whole lot.' * * *

"So long as this Parnell Branch of the Land League confined itself to the simple discussion of the Irish question, I passed them in comparative silence, as I am strongly in sympathy with the cause of Ireland, and have ever spoken in clear terms upon the question both in Cleveland and elsewhere, when time and place presented an opportunity. No man has ever spoken stronger words than I on the wrongs of Ireland, as seen in my late lecture on the Land League. I resented, and today resent, the imputation and the charge so industriously made by the men of this Parnell Branch of the Land League, that because I refuse to advocate the no-rent policy so lately in vogue that therefore I am the enemy of Ireland. I reject such charge as simply untrue. So long as this Land League Society had confined itself to a male membership, they and I would have probably had but a difference of opinion as to the means to help the cause of Ireland. They had their views. I had mine, and we were free to differ, and as men to act it out as men. But when they bring women into the political arena, and will attempt to unsex the women of my flock; to make them brawling politicians; and under the plea of patriotism attempt to destroy female modesty and so bring shame on every Catholic woman of Cleveland, then it is time to speak, and to speak in words that will end dispute. When the question is squarely raised on choosing between female modesty and pretended patriotism then I place myself on the side of female modesty; and when it comes to defending the female modesty of my flock as against the brazen unwomanliness of female politicians, I accept the gauge and will see that no *Catholic* woman within my diocese shall turn herself into a brawling politician. If there are women of this kind, and if there are women in Cleveland who will turn themselves into brawling politicians, then they shall not be Catholic women, and if heretofore they have so called themselves, then the public shall know they are so no longer. No woman within the diocese of Cleveland shall at the same time be a Catholic and a brawling politician. The Catholic woman must live within the modesty of the home; she must be the ornament of the family circle, and her womanly delicacy and gentle nature shall not be tainted with the noisy brawl of the virago. Woman must be woman; women shall not be permitted to unsex themselves and at the same time,

within the limits of the diocese of Cleveland, remain members of the Catholic Church."

The excommunication of the Ladies' Land League is worded as follows:

"Now therefore, I, Richard Gilmour, by the grace of God and the appointment of the Apostolic See, Bishop of Cleveland, hereby and by these presents, excommunicate and declare excommunicated, *ipso facto*, and within the limits of the Diocese of Cleveland, cut off from the communion of the Catholic Church, any woman now a member of the Parnell Branch Ladies' Land League of Cleveland who shall attend any meeting of said Ladies' Land League, in what is known as the Parnell Hall, Cleveland, or in any other hall, whether such meeting be held next Sunday afternoon, or hereafter at any other time or place. I further declare excommunicated, *ipso facto*, and within the limits of the Diocese of Cleveland, cut off from the communion of the Catholic Church, any woman or women, who shall, after the publication of this, join said mentioned Ladies' Land League.

"Female modesty must be maintained let the cost be what it may. No Catholic woman shall be permitted to forget her womanhood; or if she does, she shall within the diocese of Cleveland cease to be in communion with the Catholic Church.

"We hereby direct that next Sunday, 4th inst., this letter shall be read at all Masses in all the English speaking churches of the city of Cleveland, and we also direct pastors to warn the women of their respective congregations against joining the above Ladies' Land League, or in any manner countenancing any movement which will tend to taint or lessen among us Catholic female modesty.

"Given under my hand and seal at my episcopal residence, Cleveland, this first day of June, 1882.

(Signed)

†R. GILMOUR,
Bishop of Cleveland."

Amid all the consequent storm of abuse the Bishop remained serene, feeling confident that in time his plea for womanly modesty would be heard and approved by the faithful of his flock and by the public at large—as it was!

THE COWLES CASE.

For many years the *Cleveland Leader* had the distinction of being the most rabid anti-Catholic paper published in the United States. Its editor, Edwin Cowles, hardly permitted a day to pass in which he did not pen an item or editorial full of virus against the

Catholic Church, pope, bishops, or priests. It became a mania with him, so much so that Charles A. Dana, the brilliant and learned editor of the *New York Sun*, named him the "Papaphobic editor," and "Hebetudinous crank" of the *Leader*, both of which expressive titles were re-echoed by many newspapers and clung to Edwin Cowles till his death. No matter how absurd or false his anti-Catholic diatribes, or how often refuted, he repeated them unblushingly. Bishop Gilmour took up the cudgels against him on many occasions, and in his characteristic, blunt, plain language castigated him severely, and without mercy. Edwin Cowles in consequence allowed no opportunity to pass, in taking sides against Bishop Gilmour, criticising such acts of his administration as had reached the public, distorting them out of all semblance to truth, and imputing motives to them that had never entered the Bishop's mind. Among the many acts thus criticised was the Bishop's condemnation of the Ladies' Land League. For this Edwin Cowles charged Bishop Gilmour with being an oppressor of conscience, and offered to the Bishop the use of the *Leader* columns for a refutation of that charge, if refute it he would or could. The Bishop at once accepted the offer by writing a letter to the *Leader* in which he said that it ill became its editor, Edwin Cowles, to charge him (the Bishop) with being an "oppressor of conscience," when abundant proof was in his possession to prove that the editor himself had enacted that role towards his own daughter, who, as was then well known, had become a Catholic. The letter was refused publication in the *Leader*, and the manuscript though called for was not returned; besides, the messenger who called for it was violently put out of the *Leader's* office. The result of this encounter was that Edwin Cowles was arrested for assault and battery, and fined. On the following day (June 16, 1882) the letter, intended for the *Leader*, and reproduced by the Bishop from memory, was published in the *Press*. The following passages are taken from the Bishop's letter, above mentioned, and need no comment:

Editor *Press*:

For some three weeks the *Leader* has indulged in a serial attack upon the Catholic church in general and myself in particular, in which much has been said of tyranny on the one

hand and liberty on the other. I have been represented as a "tyrant" because of my late action toward the "Ladies' Branch of the Parnell Land League," city. In the *Leader's* issue of Tuesday my action is spoken of as "overbearing and tyrannical," and I am accused of issuing "threats of damning souls for all eternity," and my "arrogance and tyranny" are given as cause "for the breaking down of Catholicity." Catholics are spoken of as "bound in chains and meekly submitting their necks to the yoke of their ecclesiastical enslavers." I am also reminded, "This is the age of free thought and emancipation from all tyranny, whether civil or ecclesiastical." I am also told that "I am living under a government republican in character, and the reign of the slave driver is over."

For long years the *Leader* has set itself up as the champion of free thought and religious liberty; the right of each to the free practice of his or her religion and the tyranny and crime of any one to coerce or in any way to interfere with the religion of another. The Catholic religion was held up to scorn, myself constantly assailed as a "tyrant," who would crush out free thought and free conscience, if I only could; and I was triumphantly told "this was an age of free thought and emancipation from all tyranny, whether civil or ecclesiastical."

Now in the face of all this loud championship of free thought, and the right of each individual to the free exercise of his or her religion it is surely not too much to ask that the editor of the *Leader*, Mr. Edwin Cowles, should practice what he so loudly champions. Whether he does or does not let the following plain tale unfold.

It is a matter of public notoriety that three years ago the daughter of Mr. Edwin Cowles became a Catholic, but it is but little known what she has had to suffer for her act. From the loud championship of "free thought" and "freedom in religion," made by her father, Mr. Cowles, one would hardly expect him to interfere, or place a barrier to the religious convictions of any one, far less one so dear and near to him as his own daughter. Yet what are the facts in the case? Scarcely had Mr. Cowles heard of his daughter's conversion to the Catholic religion than, frantic with rage, he rushed to Rome, "and, though in the depth of winter, insisted upon her joining him in London, where for months every engine he could bring to bear on her was used to force her to abandon her faith." He failed. In time his daughter returned to Cleveland, and from her father's house, on Saturday evening, sent to me a lady friend, asking me "to dispense her from hearing Mass for the following two or three Sundays," giving as the reason: "She (Miss Cowles) would not be permitted to attend Mass in



ST. MARY'S SCHOOL, CONNEAUT.

Cleveland." In answer I sent a letter through this lady friend, saying I had no power to grant such dispensation. On hearing this Miss Cowles, in the dark of the evening, left her father's house and went out to the country, and next day (Sunday) heard Mass in a neighboring country church. She did the same the two succeeding Sundays, though her father's house is within 100 yards of the cathedral. Further, "she was not permitted to see her pastor;" "nor permitted any liberty in the practice of her religion," and much more of like import which time and circumstances can unfold, and all of which I am fully able to establish, both by letters and affidavits, if Mr. Cowles will only ask for them, or attempt to deny these facts.

For so loud a champion of religious freedom and individual rights, the above would seem incredible, were the facts and evidence not incontrovertible. That his daughter had a right to change her religion, is beyond doubt; that she did so unbiased and in the maturity of her judgment, and at her own free choice, is undeniable; that she wished to practice the Catholic religion, and from her father's house attend the church of her choice, the above shows; that she was forbidden to do so the above clearly proves; that the cause of her inability to do so was her father, Mr. Edwin Cowles, is not of doubt, as the evidence and letters in my hands prove. And all this by a man who is never done advocating the freedom of conscience, and the right of man or woman to the free choice and exercise of his or her religion. So long as this right was abstract, or was exercised against the Catholic Church all was well, and no word was too strong for its defense; but when the matter was brought to his own home, and his own flesh and blood sought to do what he had so often asserted as a right which it was tyranny to estop, the result is as above. Perhaps not in the whole range of religious persecution is there, considering the teachings of the man, conduct more inconsistent, oppression of conscience more brutal, or an exercise of paternal power more tyrannical than the above shows. Yet this fierce oppressor of conscience, this tyrant of the helpless dependence of his own child, has the hypocritical insolence to charge me with "arrogance and tyranny," calling me "a hurler of anathemas," and "a curser for time and eternity," at the same time proclaiming himself the defender of religious liberty, and the undying champion of the rights of conscience—the inalienable right of every man and woman to worship God according to the dictates of his or her conscience, and with proudest boast proclaiming that "this was the age of free thought and emancipation from all tyranny, whether civil or ecclesiastical." Whether Mr. Edwin Cowles' daughter has been permitted the free exercise of the religion of her choice, let the above say; and

whether Mr. Edwin Cowles permits to others what he so loudly demands for himself, the public will be able, before we are done with this case, pretty well to judge.

If Mr. Cowles has the least doubt of the truth of the quotations as above, or of the authenticity of the letters in my hands, proving far more than I have above intimated, I will place the originals in the hands of the county clerk for the inspection of Mr. Cowles and the public.

†R. GILMOUR,
Bishop of Cleveland.

P. S.—Wednesday evening I sent the original of the above letter, now re-written from memory—but substantially what the original contained—to the *Leader* office, asking its publication. Its insertion in the columns of the *Leader* was refused. When, yesterday (15th) afternoon, I sent Rev. G. F. Houck, my secretary, to ask for the manuscript, he was assaulted by Mr. Cowles, who failed to return my manuscript, forcing me thus to depend on memory for the reproduction of its contents, as best I may.

The Bishop published a second letter in the *Cleveland Press*, on June 20, 1882, in answer to an editorial published in the *Cleveland Voice*, attacking him in regard to the "Cowles Case." The following passages are quoted from that letter:

Editor Press:

In the last issue of the *Voice* there is a long and very violent article on the now burning question of Mr. Edwin Cowles' treatment of his daughter, consequent on her conversion to the Catholic religion, in which it is charged that the conversion of the lady in question "was one of the most infamous and brutal cases of proselyting that the history of the Church, in this part of the world, at least, records;" and further, it is stated that "a special dispensation from the Pope himself was secured, and a concealment of the fact of the conversion and an effort made to reveal it to the father only when the child had been made dead to him and the world by immurement within a foreign convent," and that all this asserted wrong was made "not from piety or zeal for the salvation of the soul of the convert, but simply and entirely from vindictive hate towards the father."

"Were the above the language and thought of the *Voice* itself, likely it had remained unnoticed, but it is the language of Mr. Cowles, studiously circulated privately through Cleveland since his daughter's conversion. The object is to prejudice the public mind and to create the belief that Mr. Cowles was so great a power against the Church that all the power of the Church, from the Pope down to the Catholic servants formerly in his house, were all

banded in a gigantic conspiracy for his humiliation. There is nothing like exaggerating one's importance, and persuading one's self that he is a tremendous power, because he edits a know-nothing paper in Cleveland. This Mr. Cowles has done, and to such extent that he is the laughing stock of the country. He has a local influence that finds sympathy in the deep prejudice of the Western Reserve, where as yet the more liberal sentiment of the country has not found solid footing. But that Mr. Cowles or the *Leader* has ever formed the subject of Catholic thought outside the narrow limits of Northern Ohio is the quintessence of nonsense, or that the Pope, or the Church, or anybody else within the Church in position or influence ever conspired or plotted for the conversion of his daughter is the purest nursery tale. Conversions in the Catholic Church are not such rare or such extraordinary things. They are of every day count, and form no matter of comment, unless, perchance, the convert be some distinguished person. Nor would the conversion of Mr. Cowles' daughter have formed the subject of a day's comment, beyond the circle of her immediate friends, had it not been for her father's well-known hostility to the Church that drew attention to the matter.

"There was nothing remarkable or unusual in the conversion of Mr. Cowles' daughter. She had been raised with the usual prejudices against Catholics. She went abroad, and like so many others, found Catholicity different from what she had been taught. The discovery excited a desire to know more, and with knowledge came faith and final conversion. Such is the usual course with all converts, and she was no exception. Such cases are of every day occurrence, and but for the frenzied anti-Catholic utterances of her father had remained unnoted and unheralded. The statement of any plot or conspiracy for her conversion is a worthy sister to the now long-exploded Maria Monk slander. The statement that the Pope gave any dispensation for her to conceal her faith is a gratuitous falsehood. There may have been a delay to promptly notify her family, from the natural dislike to meet a father's anger, but a dispensation to conceal her religion and play the deceiver—never. Pope, nor bishop, nor priest did, nor could, grant such dispensation, and I know whereof I speak. Were such trickery practiced in the Catholic Church, converts would soon discover it, and being mostly Protestants of the more intelligent class, and many of them converts at the loss of friends, fortune, and social position, they would rise up to expose such fraud and return to their former belief.

"Such statements are the purest fables, and the *Voice*, in repeating them, only evidences the tenacity of slander, or the gratuitousness of malice in religious controversy. There was no

such dispensation granted. I much doubt if the conversion of Miss Cowles was ever made known to the Holy Father, beyond the announcement of the fact when, perchance, she, like others, was introduced to him at a public audience.

"Catholics were not the first to publish her conversion. The *Voice* first published it to Cleveland, and it was not until long after it had been heralded far and wide that the fact was mentioned in our local Catholic paper, the *Universe*. And though for years I have had facts and letters in my possession gravely damaging to Mr. Cowles' character because of his treatment of his daughter, yet I have silently borne all his bitter attacks until his late continued abuse. In pure defense, and to show the public the insincerity of the man, and to protect religion against his malice, I opened a new chapter in his character.

"Mr. Cowles states his daughter has been an invalid for these 20 months past, and then boastingly adds she has been most tenderly cared for. I believe all that; and bad as Mr. Cowles may be in controversy, I assume he would not physically maltreat his child. But the ill-treatment I complain of occurred previous to his daughter's return from Europe, and immediately on her return. Is perhaps her present sickness not a sequence to the mental pain that a father's anger and the struggle between conscience and filial affection would entail? Mr. Cowles, in an angry and exceedingly scurrilous letter, written me three days ago, charges that an effort was made to immure his daughter in a foreign convent. He has made the same accusation in private, and it finds publicity in Sunday's *Voice*, and the Church and priesthood are roundly abused. But both Mr. Cowles and the *Voice* forget to state that Mr. Cowles' daughter was informed, when all efforts to alienate her from her Catholic faith had failed, 'that she should consider herself abandoned by her family.' * * *

"The article in Sunday's *Voice* was evidently intended to influence public opinion and excite sympathy for Mr. Cowles in his trial for assaulting, so rudely and unprovokedly, my secretary. When in controversy with the pen, an opponent resorts to physical violence, he writes his own defeat. And when a newspaper permits, as did the *Leader*, Sunday, the suggestion of assassination of an opponent, it is time the police see to it.

"My charges are, first, that for conscience sake, Mr. Cowles persecuted his daughter while in Europe. Second, that on her return to America, he did the same in Cleveland. These are my charges, and so far Mr. Cowles has not attempted to deny them, nor will he, knowing full well my ability to substantiate them. Let Mr. Cowles squarely deny them, and then the issue will be before the public, and let me take the consequences if I fail to prove

them. Side issues and restatements of old and oft refuted slanders have nothing to do with my two distinct charges as above made. Nor will it do to plead kindness in sickness after the date when the persecution was inflicted. My charges are clear both as to time and place. Let them demand the evidence and I shall produce it.

†R. GILMOUR,

Bishop of Cleveland."

After the above quoted letters appeared, Edwin Cowles sued Bishop Gilmour for criminal and civil libel. He also at the same time sued in like manner the Editors of the *Cleveland Press* and *Catholic Universe* for publishing the letters. As set forth in his two letters, the Bishop had based his charge against Edwin Cowles on the fact that he had in his possession a number of letters written by Miss Helen Cowles herself, accusing her father of interfering with her liberty of conscience.* After the suits were entered the Bishop consulted his attorneys and found to his great surprise that unless the statements in the letters from Miss Cowles were sworn to by herself as true, they could not be brought into court as evidence. It was a trying dilemma for her, to choose between appearing publicly against her father, and allowing the Bishop to fail in his defense against the libel suits. After many delays, and much pleading on the part of the daughter, the Bishop finally yielded, in not forcing Miss Cowles to testify in court, as she was in bad health; also in not insisting on the sworn identification and truth of her letters in his possession. As he felt that without her testimony he could not hope to clear himself of the libel charged against him, he accepted the proposition of Edwin Cowles' attorneys, to withdraw, in a card to be published in the *Leader*, the original charge, in so far as it might be construed to imply physical violence of father to daughter. This the Bishop did on September 25, 1884, whereupon the suits were withdrawn. Thus ended the case, which had been tried meanwhile at the bar of public opinion, with its verdict against Edwin Cowles, who never rallied from the blow he received by the conversion of his daughter to the Catholic Church.

Sometime after her conversion she married a Mr. Pomeroy, and went with him to Europe. There she again became quite ill,

*The letters are now preserved in the Diocesan archives of Cleveland.

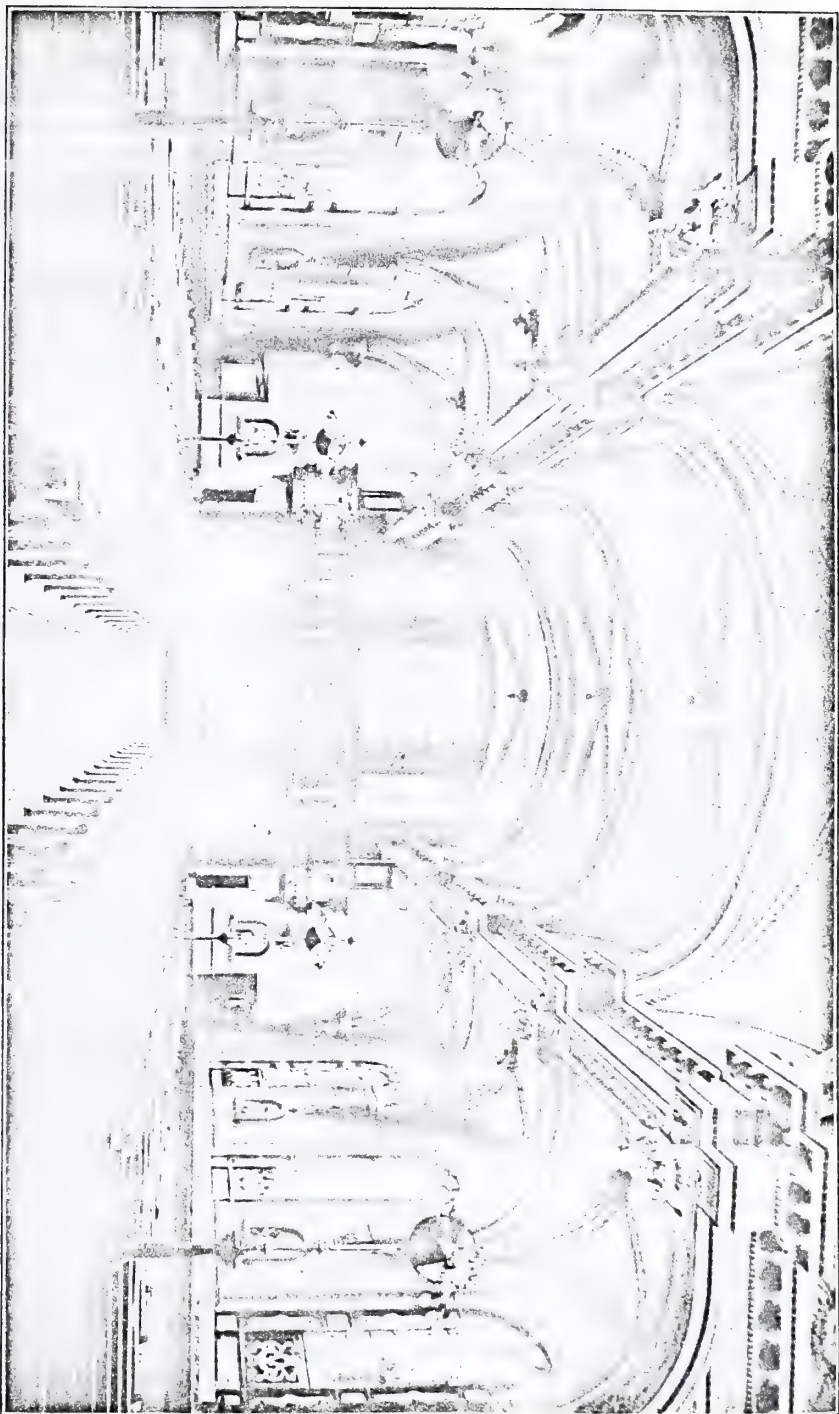
and was taken to a Catholic hospital in Naples, where she died in communion with the Catholic Church.

"THE CATHOLIC KNIGHT" CASE.

The *Catholic Knight* made its first appearance in Cleveland, in June, 1882, as a semi-monthly paper, and was thus published until December, 1886. It then appeared weekly. Its ostensible object was to promote the interests of the Knights of St. John and other kindred societies, and it might have done good work had it confined itself to this legitimate sphere. In less than two years from the time of its first issue the *Catholic Knight* threw off its mask, and its columns became a channel for malcontents in the diocese and elsewhere. Editorial attacks on the Bishop of Cleveland, and on bishops of other dioceses and their administrative acts, as well as on priests and laymen who were loyal to their bishop, were of almost weekly occurrence. Anonymous and signed communications, as well as answers to real and apparently fictitious questioners, were of the same stamp as the editorials. The paper, in consequence, although bearing a Catholic name, was most un-Catholic in tone and spirit and became a scandal to the good priests and to the rightminded laity in the Diocese of Cleveland and neighboring dioceses. Although the editor was repeatedly warned by the Bishop to desist from his scandalous attacks on lawful authority, and to keep within the limits of legitimate Catholic journalism, no heed was paid to the warning. The editor espoused every case that was antagonistic to the Bishop, notably the cases of the Revs. John B. Primeau, Patrick F. Quigley, D. D., and of St. Vincent's Asylum, Toledo. Language was not too disrespectful or impertinent, insinuations not too vile, and charges not too absurd, but they appeared against the Bishop or his adherents of the clergy and laity, in the columns of the *Catholic Knight*. The editor and his "correspondents" were shrewd enough, however, to attack from ambush in language that kept them safe from criminal libel. Finally, after repeated but fruitless warnings, the Bishop published the following condemnation of the *Catholic Knight*, on October 2, 1890:

To the Clergy and Laity of the Diocese of Cleveland:

For the information of all concerned, and for the special information of the clergy and laity intrusted to our care, we



MOTHER OF SORROWS' CHURCH, (INTERIOR), ASHTABULA.

publish the following instructions and decrees of the Third Council of Baltimore, and respectfully inform both clergy and laity that these decrees are in full force in the diocese of Cleveland, and no one, lay or cleric, is at liberty or authorized to disregard them, or by subterfuge or individual explanation do away with their binding force. The decrees speak for themselves and are as follows, viz.:

"We are filled with shame and greatly grieved that, in virtue of our pastoral duty, we are obliged from time to time, to admonish the editors of Catholic journals that neither they nor their correspondents shall assail persons in ecclesiastical authority; more especially Bishops, viciously misconstruing, criticising, and condemning their decisions, decrees, and regulations, given and enacted in the administration of their dioceses, thereby holding them up to the ridicule and contempt of both Catholics and Protestants. They should rather learn from the Apostle (Heb. xiii, 17) to obey their prelates and be subject to them. They should, by their example and writings, commend the same obedience to others. They should remember the counsel and command of our Holy Father, Leo XIII, who, in his Encyclical of January 25, 1882, lays down that, in the first place the names of Bishops shall be held sacred by Catholic writers. Their office, the high authority in which they are placed, and the duty they have to fulfill, make them worthy of respect. Nor shall private individuals arrogate to themselves the right to judge those things which in the exercise of their authority their sacred pastors shall ordain. From such interference, disorder, and intolerable confusion must needs follow. Hence this reverence, which should be found in all, should be especially found in Catholic journalists, as a conspicuous example for others to follow.

"Now, that this evil, which to the scandal of the faithful and even of Protestants, grows and spreads from day to day, may not increase and prevail with impunity, we believe that recourse should be had not only to admonitions and exhortations, but also to ecclesiastical punishments. Wherefore, if in the future, any persons, whether lay or cleric, either themselves or through their associates or others encouraged by them, attack, in newspapers, pamphlets or other publications for the people, ecclesiastics, especially those invested with the dignity of office, using against them injurious, abusive and insulting language; still more if they presume to canvass and condemn through any of these publications the motives of the Bishop in the government of his diocese we declare that not only the writers themselves but also the patrons and abettors of this most pernicious abuse, are disturbers of order, contemnners and enemies of ecclesiastical authority, guilty of the most serious scandal, and therefore when their crime is sufficiently proved, they may be punished with Canonical Censures."—III Plen. Coun. Balt. Tit. VII, Nos. 230-231.

In accordance with the above teachings and prescriptions of the Third Council of Baltimore, we have twice officially condemned the *Catholic Knight*, of Cleveland, as a paper un-Catholic in tone and teaching; a fomentor of discord; an inciter to disobedience and rebellion; a falsifier of law and fact, and a cesspool of scandal.

Mindful of the admonition that the evil-doer should be admonished, and at present not wishing to proceed to canonical censures, though the Third Council of Baltimore authorizes us to do so, we now for the third time condemn the *Catholic Knight* and forbid its circulation in the diocese of Cleveland, and by virtue of our episcopal authority we hereby withdraw from each and every priest in the diocese of Cleveland, and reserve to ourselves, the power to absolve: 1. Joseph J. Greeves, editor and proprietor of

said *Catholic Knight*. 2. All and every one, lay or cleric, associated with, or aiding and assisting said Greeves in the office and work of editor of said *Catholic Knight*. 3. All correspondents, lay or cleric, who write for, or in any way contribute news or matter to the columns of said *Catholic Knight*. 4. Canvassers, agents, or distributors of said *Catholic Knight*, lay or cleric, even those who have paid their subscriptions, and who after the publication of this letter continue to receive and read said *Catholic Knight*, or have others to read it for them. 6. All others, lay or cleric, who in any way support or encourage said *Catholic Knight*, or by money contributions, or by purchasing or borrowing copies, or receiving free copies, or pretended free copies thereof, encourage or recommend its circulation; or who, secretly or publicly, directly or indirectly, recommend or have others to recommend said *Catholic Knight*, or who in any way aid, or abet, or encourage, or counsel said *Catholic Knight* in its course of scandal, and falsehood and contempt of law and authority.

The above limitation of faculties and reservation will go into effect Sunday, the 19th inst., so that after that date no priest in the diocese of Cleveland can absolve said Joseph J. Greeves, or any of the persons, lay or cleric, described or included in the above classes.

We hereby direct that next Sunday, the 5th inst., this letter shall be read and published to the people at each and every Mass said or sung in churches having a rector or resident pastor, and in the mission churches on the first Sunday visited after Sunday, the 19th inst.

Given under our hand and seal at our Episcopal residence, Cleveland, this second day of October, eighteen hundred and ninety.

†RICHARD GILMOUR,

Bishop of Cleveland.

The condemnation of the *Catholic Knight* did not change the spirit of the paper, but did seriously affect its circulation, as many of its subscribers, though not approving its course, were prompted by curiosity "to read what the *Knight* had to say" about diocesan affairs. Now, that the Bishop condemned the paper, they and all other obedient Catholics within his diocese ceased to take it.

Although the penalties, attached to the condemnation of the *Knight*, ceased at the Bishop's death, the condemnation continued as to its moral effect, because the reason for its condemnation also continued, as above stated. The steady lessening of its

boasted but never large circulation led to the eventual discontinuance of the paper.*

THE QUIGLEY CASE.

Another of the cases that gained much notoriety through the newspapers and otherwise, and which reached the public in distorted form, was that of the Rev. P. F. Quigley, D. D., at the time (1889) pastor of St. Francis de Sales' church, Toledo, to which position he had been appointed in 1885, by the Administrator of the diocese, the Rt. Rev. Mgr. F. M. Boff, during Bishop Gilmour's absence in Europe.

Owing to his well known eccentric character, it was not long ere he got into trouble in Toledo, which brought his name into undue prominence in the newspapers. Repeated complaints of various kinds were made against him to the Bishop, forcing the latter to make inquiry, and to take action. This aroused Father Quigley's opposition and enmity, and led him to oppose his bishop, openly and in secret, notably in the case of the Rev. J. B. Primeau, whose adviser and abettor he was in his case, an account of which is given in another part of this chapter.

Matters came to a climax when Bishop Gilmour suspended him from the exercise of priestly functions, and removed him from the pastorate of St. Francis de Sales' church, Toledo, as appears from the letter he sent him on March 19, 1889, of which the following is a copy:

"Cleveland, O., March 19th, 1889.

"To Rev. Patrick Francis Quigley, D. D.

"By virtue of the powers conferred on bishops by the Council of Trent, Session XIV, chapter the first, *de Reformatione*, I, Richard Gilmour, Bishop of Cleveland, for cause, of which I have certain knowledge, hereby and by these presents '*ex informata conscientia*,' suspend you, Rev. Patrick Francis Quigley, *a divinis*, for the three months next following, and by these same presents hereby remove you from the office of Pastor of St. Francis de Sales' church, Toledo. Three months from the date of this letter you will report to me for duty.

*Shortly after Bishop Horstmann came to Cleveland, the editor of the *Knight* called on him, with a request that the official notices of the diocese be published in his paper. The Bishop refused his request.

The following paragraph appeared in the *Catholic Knight*, on July 29, 1893:

"After this issue the *Catholic Knight*, of Cleveland, and *Catholic Standard*, of Toledo, will pass into the hands of the Catholic Press Association, Mr. Joseph J. Greeves having disposed of his entire interest in both papers, to enable him henceforth to give his undivided attention to the steadily increasing business of his Catholic book store." Not long after this the owner of the book store made an assignment for the benefit of his creditors.

"Given under my hand and seal at my Episcopal residence, Cleveland, this nineteenth day of March, eighteen hundred and eighty nine.

†RICHARD GILMOUR,

Bishop of Cleveland."

The writer, as the Bishop's messenger, served the above quoted letter on the Rev. Dr. Quigley, at his residence, in Toledo. Not knowing what charge prompted this extreme action, and fearing its consequences, he warningly asked the Bishop whether he felt certain that he had just and sufficient cause for writing such a letter. The Bishop assuring him that he had such cause, the letter was served, as above stated. To the credit of Father Quigley be it said that he obeyed the mandate of his Bishop, and immediately vacated the pastoral residence. Availing himself of his rights, according to Canon Law, he at once appealed his case, and shortly after went to Rome for redress. His removal and suspension caused much excitement in his parish, and in Toledo. It thus reached the newspapers, and through them, the country at large, with the result that much criticism, adverse to the Bishop's action, was aroused.

On April 6, 1889, the Bishop sent a long and exhaustive statement of his grievances against Father Quigley, to Cardinal Simeoni, Prefect of the Propaganda, without however giving specific reasons for the suspension inflicted and the removal made. When asked by the Cardinal, about a month later, to give at once the specific reasons, the Bishop replied, in June following, that as soon as he felt it was opportune and prudent, he would do so without further delay. On this answer Cardinal Simeoni at once acted, by ordering the re-instatement of Father Quigley as pastor of St. Francis de Sales' church, thus overruling the Bishop's action. Father Quigley returned to Toledo in December, 1889, and resumed his former pastoral charge by authority of the Holy See. As was to be expected, he was welcomed by his parishioners, and remained their pastor till his death, in August, 1895.*

*In 1894 the foundation for a new parish school was begun on lots in the rear of St. Francis de Sales' church. Permission to build the school was granted by the Rt. Rev. Bishop Horstmann who relied on the representation made to him by the Rev. Dr. Quigley, sustained by his parish council, that the site was suitable and the project easy of accomplishment. After the foundation was finished, by means of borrowed money, at a cost of over \$25,000 it had to be abandoned, as the site proved very unsatisfactory. At this writing the parish has yet to face the debt, with nothing but the foundation walls to show for it. Dr. Quigley caused Bishop Horstmann also considerable trouble, relative to mismanagement of parish affairs. However, on his death bed, he wrote the Bishop a letter of apology.

THE PRIMEAU CASE.

One of the cases that excited much notoriety and widespread interest, as it also gave rise to grave scandal, was that of the Rev. John Baptist Primeau. It was also the last case in Bishop Gilmour's disturbed administration of nearly nineteen years, for he died within six months after its settlement, after an illness of nearly two years. The public facts in the case, given as succinctly as possible, are as follows: The Rev. John B. Primeau had been pastor of a large and flourishing French parish, in Worcester, Mass., for twelve years—until January, 1882. For good and sufficient reasons he left his parish and the Diocese of Springfield, and made search for pastoral employment elsewhere, in ten different dioceses. He finally made application to Bishop Gilmour, in May, 1882. In the following month he came to Cleveland and a few days later (June 22) he was given pastoral charge of Archbold, and its missions—Bryan, Stryker and Wauseon. He held the charge till November 15, 1883, when, on the plea of ill health, he asked to be relieved of it. His request was granted, and he went to France. He returned to the United States in July, 1884, and in the month of September following called on Bishop Gilmour and asked him for pastoral work. As the Bishop then had need of a French priest for St. Louis' parish, in Toledo, he appointed Father Primeau pastor thereof, by letter, dated September 26, 1884. The Bishop having received several complaints a few years later against Father Primeau, he resolved to dismiss him from the diocese, and to do so before presumptive incardination might justly and legally be claimed. On November 24, 1888, he sent Father Primeau notification to that effect, as appears from a letter he sent him, of which the following is an exact copy:

"Cleveland, O., November 24, 1888.

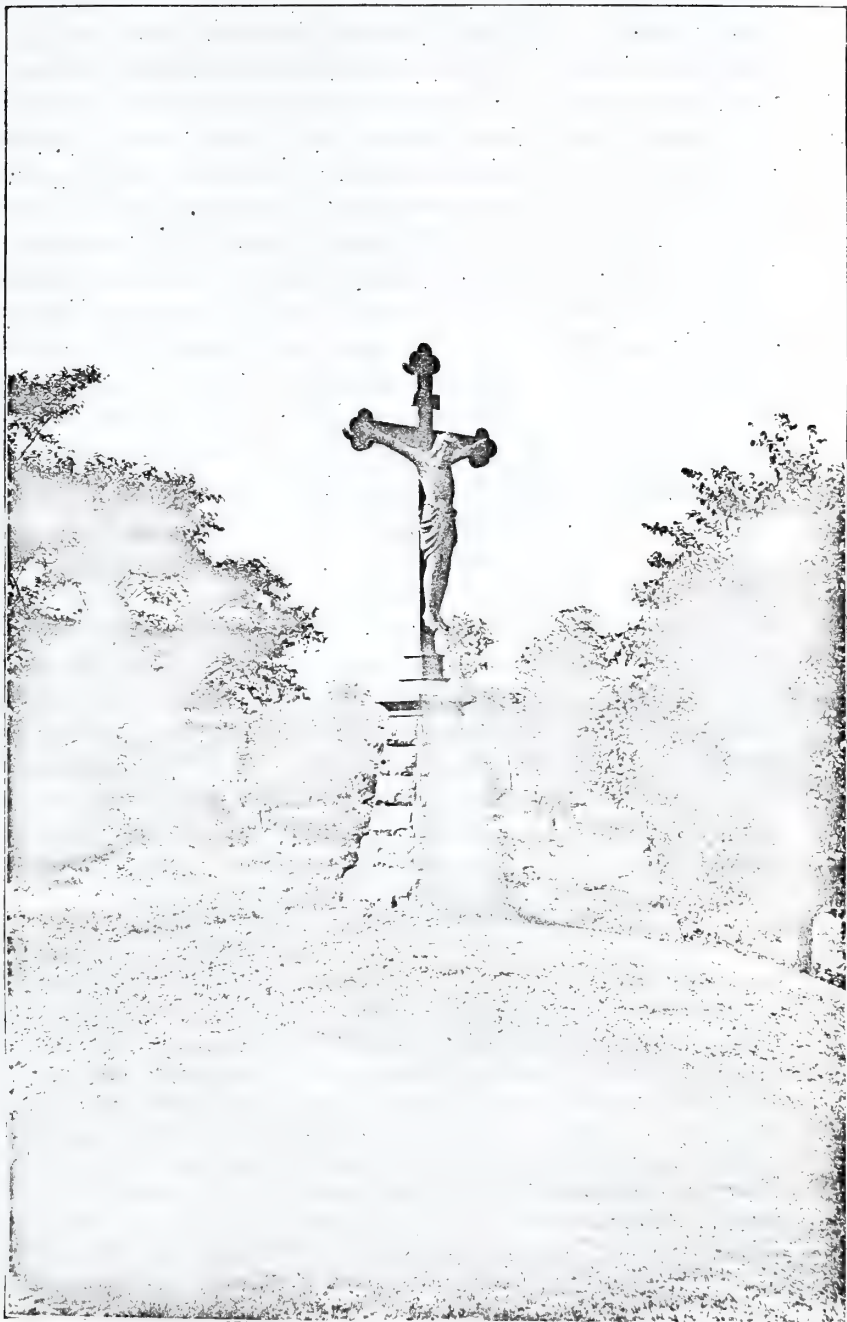
"Rev. J. B. Primeau. Dear Sir:—As you were not incardinated into the Diocese of Cleveland, and as I am not willing to incardinate you into the Diocese of Cleveland, I hereby inform you that at 6 o'clock p. m., December 13, your faculties as a priest in the Diocese of Cleveland shall cease, and at the same date you shall cease to be pastor of St. Louis' Church, Toledo. Meanwhile you shall make out your financial accounts and inventory, as per Statute 220, and send them to our Chancellor.

"Given under my hand and seal, the place and date as above.

†RICHARD GILMOUR,

Bishop of Cleveland."

Father Primeau appealed to the Most Rev. Archbishop Elder against Bishop Gilmour's action, in thus removing him from his pastoral charge and dismissing him from the diocese. His Grace made due inquiry, and thereupon informed Father Primeau that he had no case against the Bishop. Father Primeau then appealed to the Holy See, and meanwhile refused to vacate the pastoral residence of St. Louis' church. Bishop Gilmour obtained a writ of ejectment from a Justice's Court against Father Primeau, who then appealed to the Common Pleas Court of Lucas County for temporary injunction against the Bishop. The writ was granted by Judge Lemmon, pending the hearing of the case. The case was heard during March and April, 1899, the trial lasting about five weeks. The Judge decided, on October 14, 1889, that, since the case came partly under church law, and Father Primeau had appealed to the Courts of the Church so far as the ecclesiastical features of his case were concerned, he should remain in peaceable possession of the pastoral residence he now occupied, until they had passed upon the appeal. Meanwhile Father Primeau's successor in the pastorate of St. Louis' church, the Rev. W. J. Smith, was obliged to live in a rented house, nearly two miles distant from the church, no suitable house located nearer having been available. The Holy See referred Father Primeau's appeal back to Archbishop Elder, with direction to hear the case at issue between the Rev. Primeau and Bishop Gilmour, the latter now being the defendant on appeal. After repeated delays, owing in part to Bishop Gilmour's serious illness, beginning in August, 1889, the case was finally put on trial in the Archbishop's residence, at Cincinnati, Archbishop Elder presiding as Judge, with the Very Rev. Dr. Byrne, the Rev. Dr. Sele and the Rev. Dr. Engbers, as legal advisors, and the Rev. Dr. Moeller, as notary. The Rev. S. B. Smith, D.D., of Paterson, N. J., appeared as advocate for the plaintiff, Father Primeau, and the Rev. Seraphin Bauer, the Procurator of the Diocese of Cleveland, acting as such for Bishop Gilmour, the defendant, who was then ill, each day arising from his bed of sickness to attend the trial. The hearing of the case was begun on March 5, 1890, and the trial continued until March 19, following, when the Court adjourned until April 23, 1890, as the intervening time was during the busy Easter season.



CALVARY CEMETERY, YOUNGSTOWN—THE GREAT COPPER CRUCIFIX.

Although the defendant and his advocate were ready to proceed with the trial on April 23, the time set for its continuance, the Rev. S. Bauer having personally appeared at the Archbishop's residence, yet the plaintiff and his advocate failed to appear, the latter having withdrawn from the case on the plea of illness, which plea was accepted by the Court. The next date set for a continuance of the trial was Nov. 11, 1890. Father Primeau appeared with the Rev. John H. Muehlenbeck as his advocate, and the Rev. Seraphin Bauer appeared for his client, Bishop Gilmour. The case was now vigorously prosecuted. The plaintiff contended that he could prove his incardination under the decrees of the II and III Plenary Councils of Baltimore. He relied however more on the less definite decrees of the II Plenary Council. Under this contention he claimed that he could not be dismissed from the diocese, and if incardinated, that he could not be removed from his parish, except for grave reason; and if such reason, or cause, were criminal, or disciplinary, that then he would have to be tried by regular process, as provided by Canon law.

This time the trial of the case lasted until November 21, 1890. Every point bearing, or that was supposed to bear, on the question of Father Primeau's incardination as a priest of the diocese of Cleveland, was brought forward and contested. Finally, after hearing all the evidence, and the pleas and arguments of both advocates, the Most Rev. Archbishop Elder, as Judge, delivered the following decision on November 22, 1890, as published in the *Catholic Universe*, on December 18, 1890:

"William Henry Elder, by the grace of God, and the favor
of the Apostolic See, Archbishop of Cincinnati.

"To the Rev. John Baptist Primeau, Toledo, Ohio:

"Be it known to you that:

"Whereas, in our Metropolitan Court of the Province of Cincinnati, in the case of the Rev. John Baptist Primeau versus the Right Rev. Richard Gilmour, Bishop of Cleveland, after a full hearing of the parties on the question of Incardination, we rendered judgment on the twenty-second day of November, in the year 1890, to the effect:—That Rev. John B. Primeau is not and has not been a Priest incardinated into the Diocese of Cleveland:

"And, Whereas, on the same day and before the adjournment of the Court, we gave sentence, that you, in consequence of that judgment, should vacate the pastoral residence of the church of St. Louis in East Toledo, and also the church of St. Louis:

"And, Whereas, by virtue of the Decree 236 of the Third Plenary Council of Baltimore, your appeal from our judgment has not a power to suspend your removal from the charge of the church and congregation of St. Louis, as ordered by the Bishop of Cleveland:

"Now, therefore, We hereby give our Mandate, that you vacate the church of St. Louis aforesaid, and the pastoral residence and all the premises; and surrender to such person or persons as the Rt. Rev. Bishop of Cleveland may designate, all the property, real, personal and mixed, and all the papers, books and other effects of whatsoever character, that belong to the congregation of St. Louis, or which have usually been under the custody of the pastor of said congregation:

"And, We order you to obey this Mandate, under the penalty of all the pains, inabilities and other punishments imposed by the Church in such cases.

"Given from our Residence in Cincinnati, State of Ohio, under our hand and seal this First Day of December, in the year of our Lord, One Thousand Eight Hundred and Ninety.

(Seal)

†WILLIAM HENRY ELDER.

HENRY MOELLER, Notary.

Archbishop of Cincinnati."

State of Ohio, }
Lucas County. } ss.

"Joseph D. Ford, being duly sworn according to law, deposes and says that he served the original Mandate, of which the foregoing is a copy, on the Rev. John B. Primeau, by delivering the same to him in person at the pastoral residence of the church of St. Louis, in the City of Toledo, County of Lucas and State of Ohio, on the 9th day of December, 1890, at about 9 o'clock a. m., in the presence of Carlos Colton, witness.

(Signed) JOSEPH D. FORD.

"Sworn to before me and subscribed in my presence this 9th day of December, 1890.

(Signed)

ELLSWORTH N. BEARD,

(L. S.)

Notary Public, Lucas County, O."

The *Cincinnati Enquirer*, inspired by those sympathizing with the Rev. J. B. Primeau, in his contention against Bishop Gilmour, published the following article in its issue of November 23, 1890. the day after the Archbishop's decision was rendered:

"THE BISHOP GILMOUR-FATHER PRIMEAU CONTROVERSY
FINALLY ENDED."

"The case of Rev. Father Primeau, of Toledo, against Bishop

Gilmour, the head of the Roman Catholic Diocese of Cleveland, was officially decided by Most Rev. Archbishop William Henry Elder at the Archiepiscopal residence yesterday afternoon in favor of the priest. The case is of much interest in clerical circles, as it virtually decided the rights of the members of the minor clergy in the ecclesiastical government. Rev. Primeau was the pastor of a congregation in Toledo, and has been in office for three years. This term gave him the right of remaining, or rather of immunity from transfer without cause. Bishop Gilmour sought to remove him, and he resisted the order. He was suspended, and took an appeal to Rome.

"After some deliberation the case was referred to Archbishop Elder, who is Bishop Gilmour's superior, for final adjudication. For nearly a week the affair has been under discussion before the Archbishop and his council, and yesterday a decree was given against Bishop Gilmour, thereby reinstating the suspended priest, who is, therefore, cleared of all suspicion of contumacy."

From the above article the reader may draw his own conclusion! With the Most Rev. Archbishop Elder's decision the case of Father Primeau ended and a few weeks later he left the pastoral residence of St. Louis' church. In April, 1891, Bishop Gilmour died, and in the following month, the Rt. Rev. F. M. Boff, Administrator of the diocese, allowed Father Primeau to take temporary charge of Toussaint, a small mission, until he could find another bishop willing to adopt him. He remained at Toussaint until October, 1892, when he returned to the diocese of Montreal, to which he canonically belonged, as was proved in the trial.

On September 12, 1890, Bishop Gilmour purchased a parcel of land on Detroit street, in Cleveland, for a much needed hospital, to serve the Catholic population in the western part of the city, and intended by him to be a diocesan institution similar to Charity Hospital, which is owned by the diocese. The purchase was made possible by the munificent gift of \$5000, from the late W. J. Gordon,* one of the most generous non-Catholic benefactors

*During her last illness, the wife of Mr. Gordon directed that her costly jewels be given to Bishop Gilmour, to be used as settings for a miter. Mr. Gordon added to them also the precious jewels of his deceased daughter, Georgia, a convert, and paid for the making of the miter, which is considered the costliest in the United States. Bishop Gilmour wore it for the first time on Pentecost Sunday, 1888. On his deathbed he bequeathed it, with his pectoral cross, to the diocese of Cleveland in the following expressive words: "I give my pectoral cross and my miter to the diocese of Cleveland, with the prayer that my successor will find both lighter than I found them."

of the diocese of Cleveland. He had also given frequent and large donations for charitable purposes, during Bishop Rappe's administration, whose friend and admirer he was, no less than of Bishop Gilmour.

For nearly two years, prior to 1891, Bishop Gilmour had been a sufferer from intestinal troubles, that often caused him excruciating pain. In August, 1890, he had another severe attack which forced him to remain a patient at Charity Hospital for several months, and allowed him to attend only to the most important diocesan affairs. In his weakened condition he was obliged to attend the trial of the Primeau case, at Cincinnati. Whilst there he was under medical treatment at the Good Samaritan Hospital. After the case was heard and decided, he returned to Charity Hospital, the worse for the worry and fatigue he underwent whilst at Cincinnati. He rallied somewhat in December, 1890, but in March, 1891, his physician urged him to go for a while to the milder climate of Florida. Before leaving, he gave his vicar general, the Rt. Rev. Mgr. Boff, full charge of the diocese. He also approved the plans for St. John's Hospital, to be located on Detroit street, Cleveland, and for the Mother House of the Sisters of Charity, at Lakewood. These were his last administrative acts as Bishop of Cleveland. Little did he think then, that he would never return to his beloved diocese, for whose interests he had labored so earnestly and unselfishly for nearly twenty years. Hardly had he reached St. Augustine, Florida, when he felt that the last call was not far distant. He there arranged his temporal and spiritual affairs, with a mind and memory that were wonderfully clear. In the evening of Monday, April 13, 1891, and perfectly resigned to the divine will, he gave up his soul to God. His remains were brought to Cleveland, where an immense concourse of people awaited them at the Union Station and accompanied them to the Cathedral. The obsequies were held there also, on Tuesday, April 21, in the presence of an audience that taxed the capacity of the large church. The Bishop's remains were then reverently placed in the crypt beneath the sanctuary of the Cathedral, there to rest in peace until the Trumpet call.*

*The reader is referred to Bishop Gilmour's biographical sketch for a detailed account of his last days, obsequies, etc.

A few days after Bishop Gilmour's death the Most Rev. Archbishop Elder appointed the Rt. Rev. Mgr. F. M. Boff as administrator of the diocese of Cleveland, *sede vacante*. This appointment was approved shortly after by the Holy See. The administratorship of Mgr. Boff was uneventful and of short duration. He was however kept busily engaged in attending to the routine and important diocesan affairs, till the advent of Bishop Gilmour's successor, in March, 1892.

CHAPTER VI

THE RIGHT REV. IGNATIUS F. HORSTMANN, THIRD
BISHOP OF CLEVELAND. HIS ADMINISTRATION,
1892—1900.

THE RT. REV. DR. HORSTMANN CONSECRATED BISHOP AT PHILADELPHIA, PA., FEBRUARY 25, 1892—FULL TEXT OF HIS FIRST SERMON (PASTORAL ADDRESS) IN THE CATHEDRAL AT CLEVELAND, MARCH 8, 1892—SITE FOR PREPARATORY SEMINARY BOUGHT — PHOTOGRAPHS OF CHURCHES, SCHOOLS, ETC., COLLECTED FOR THE DIOCESAN ARCHIVES—ST. VINCENT'S UNION ESTABLISHED—CALVARY CEMETERY (CLEVELAND), OPENED IN 1894—BISHOP HORSTMANN VISITS ROME IN 1894—THE APOSTOLATE FOR MISSIONS TO NON-CATHOLICS ORGANIZED IN 1895—THE REV. A. F. KOLASZEWSKI AND HIS SCHISMATIC CONGREGATION—HIS EXCOMMUNICATION.

FOR months after Bishop Gilmour gave up to death his crozier and miter, speculation ran high, as to who would be his successor. Several lists of names, expressing the choice of the consultors and rectors, as also of the diocesan clergy, were sent to Rome. But Rome, in her wisdom and prudence, rejected all the names submitted, and appointed as successor to Bishop Gilmour, a priest who was a total stranger to the diocese, and one who was in every way equipped for the responsible and burdensome office of Bishop—the Rev. Ignatius F. Horstmann, D. D., Chancellor of the Archdiocese of Philadelphia. The appointment was made on November 29, 1891, and published on December 14, 1891. When the welcome news was received in Cleveland and throughout the diocese, the clergy and laity rejoiced, and all accepted Rome's decision as the best possible solution of a question that had already caused considerable friction.

The consecration of the Rev. Dr. Horstmann took place in the Cathedral of Philadelphia, on Wednesday, February 25, 1892. The Most Rev. William H. Elder, D. D., Archbishop of Cincinnati, was the consecrator, assisted by the Rt. Rev. Bishops O'Hara, of Scranton, and Chatard, of Vincennes.

Bishop Horstmann arrived in Cleveland, on Tuesday evening, March 8, and on the following morning his installation, as the

third Bishop of Cleveland, took place in the Cathedral. He pontificated, and Bishop Foley, of Detroit, preached the installation sermon. At the end of the Mass Bishop Horstmann feelingly addressed his clergy and the immense audience.

Following is the full text of his first sermon in Cleveland, and deserves to be called also his first Pastoral address. It gives the key-note of his administration, and an outline of his policy, as the head and ruler of the large and important diocese now committed to his care:

“‘Glory to God on high and peace on earth to men of good will.’ Such was the heavenly song of the angelic choir proclaiming to the earth the glad tidings that the God-made man was born in the stable at Bethlehem and ever since our Holy Mother the Church has made use of the same hymn at the celebration of every one of her joyous festivals. Glory to God! Peace to men of good will! What words more appropriate could I take for a text on this solemn occasion of my installation as Bishop of this diocese of Cleveland? Glory to God and peace to men of good will. Such is the message Jesus Christ sends to me today. The same message he sends also to you. All glory be to the Most High for your magnificent profession of faith, hope, and love of God, for this wonderful manifestation of the glorious unity of the Catholic Church you gave to the world last evening and which your presence here before the altar continues. I come to you as a stranger; perhaps even my very name was heretofore unknown to most of you. I come from another diocese far away. I did not belong even to your ecclesiastical province, and yet you welcome me with open arms, with your whole souls; you gave me your hearts. And why? Because I come to you as the choice of the Vicar of Jesus Christ, to whom the care of the whole Church has been intrusted; because he has designed to select me, unworthy as I am, and to give me authority and to place me here in this portion of his trust, to feed, rule and govern for him and in his name the souls of this vast diocese of Cleveland, redeemed by the most precious blood of Jesus Christ. Glorious unity of our holy faith! We are all one, believing the same truths, all one, obedient to the one supreme head of Christ’s Church, all one in loyal child-like communion with him; and this, your enthusiastic reception of me, is a public profession of your Catholic Faith, of Catholic unity.

“Did I call myself a stranger to you, brethren? Let me recall the word. No good priest is a stranger to the children of the Faith. No bishop can ever be a stranger amongst Catholics; and when that bishop comes, delegated by the Vicar of Jesus Christ,

he comes as one placed by the Holy Ghost to rule the church committed to his care. He comes as a father to his family, as a shepherd to his flock, as a ruler to his subjects. No stranger, then, am I to you. 'I know Mine,' said Jesus Christ, 'and Mine know Me.' It is enough for you to know that I am your Bishop, and at once, with word and heart, as loyal Catholics, you cry out: 'We know you; we reverence you; we bless your coming; for you come to us in the name of the Lord.' Glory to God, then, for this noble profession of your Faith. Glory to God, for this sublime manifestation of the unity of the Catholic Church. I would not be human, however, were I not touched by these proofs of your Catholicity. I receive them not for myself, but for my office. 'Not to us, O Lord, not to us, but to Thy name be all the glory.' Personally I have no claim whatsoever, either to your esteem or your love; but as your Bishop I rejoice with you today that the widowed Church of Cleveland welcomes her new spouse and pastor. God grant that my mission amongst you may be for the edification of all, not only of those of the household of the Faith, but also of all who are outside of the fold of Jesus Christ. God grant that my work amongst you may be for the resurrection of many and for the ruin of none. O supreme blessing, if when I must sing my *Nunc dimittis*, I can say truthfully: 'Those whom Thou gavest me I have kept and none are lost, O Lord, through my negligence or fault.' Such, brethren, is my prayer at this solemn moment.

"And now what shall be my message to you? What other than that of our divine Lord Himself to His Apostles after His resurrection: *Pax vobis*; peace be to you. Peace! It is the only real good here on earth. All else is vanity. Peace! The peace of the Holy Ghost, which surpasses all human understanding. Peace through the truth—the whole truth, as it was made known by Jesus, preserved by His Church and as communicated by Her to us through her divinely appointed teaching authority, especially that of the Roman pontiffs. Peace through the grace of the Holy Spirit in-dwelling always in your souls. Peace to all who are of good will, who desire earnestly to do the will of God. Like St. Paul, I can say sincerely as your Bishop, I know neither Roman nor barbarian, I know no nationality and never shall. You are all my children, intrusted to my care, and I realize that the great Bishop of souls, the Prince of pastors, our Lord and Judge, will demand your souls at my hand. Awful responsibility! To be a priest would make the very angels tremble; but to be a Bishop, with the care of over 200 priests and over 200,000 souls, who can carry such a burden? Were it not for the divine assurance: 'You have not chosen me but I have chosen you and I have sent you, that you should go and bring forth fruit, and your fruit shall

remain'; were it not for the consoling words of St. Paul: 'I can do all things in Him Who strengtheneth me,' I would cry out: 'Spare me, O Lord; have mercy on me; take this chalice away from me.'

"Brethren of the clergy, I depend on you, on all of you, to support me in my sublime vocation. I can do nothing without you. I am simply your general. You are my officers and without your intelligent, obedient co-operation, your zealous, self-sacrificing ministry, all my efforts will be in vain and useless. I must ever be like Moses on the Mount, praying with uplifted hands, while the children of Israel were engaged in battle. My hands must be supported, on the one side by my clergy, faithful, true, loyal, zealous; and on the other by you, dear children of the laity, seconding all their efforts for the glory of God, the spread of religion and the sanctification and salvation of souls. I depend on your material support, on your generosity, on your spirit of self-sacrifice and on your prayers. Give me only good, whole-souled priests and I know I shall have a faithful, God-fearing people; and with priests and people, all working together for God's glory, the future of this great diocese of Cleveland will be a joy to God and man.

"As a seminarian I met your first Bishop, Bishop Rappe; as a priest I knew your late revered Bishop, Bishop Gilmour. May their wishes inspire me and their prayers help me to follow faithfully in their footsteps; and whilst they pray for this Church of Cleveland, let us, dear brethren, pray also for the happy repose of their souls, and praise these men of renown, our fathers in their generation, whose godly deeds have not failed. They worked and suffered much to build up this diocese. Their bodies we buried in peace but their names shall live unto generation and generation. Let this Church of Cleveland always declare their praise.

"And now, dear brethren of the clergy and dear children of the laity, placing all my trust in the mercy and goodness of God, I begin my work among you. My life belongs to you. Servant of the servants of God, is the noblest of the titles of the Vicar of Jesus Christ on earth. Your servant is also the noblest title your Bishop can claim. The Master has said: 'The Son of Man hath come not to be ministered unto but to minister, and to give his life a redemption for many.' 'And the servant is not greater than his Lord.' My duty is to follow Him. 'I am thy servant; grant me understanding that I may know thy testimonies, O Lord!' My glory is to be His servant and yours. I place my vocation under the guardianship of the Sacred Heart of Jesus. He, the great Bishop of souls, must teach me the virtues required by my high office, to be meek and humble, true and loyal, firm and

courageous for the Faith and the good of souls. It is He who has imposed the burden on me. His will be also the duty of giving me the light and strength to fulfill its obligations.

"May the ever Blessed Virgin, Mother of God, guard me; she who has ever guarded my steps from childhood till now, whom I have ever loved and revered as my mother in every deed, whose protection has never failed me; she, I feel, will continue her motherly care in my regard. She shall ever remain my hope, my strength, my sweetest consolation amidst whatsoever trials and crosses may afflict me.

"And St. John, the beloved disciple, the favored apostle and model bishop, under whose patronage this cathedral church is placed, will watch over me and pray for me before the Throne of Grace that light and strength may be vouchsafed me in the discharge of my sublime ministry.

"And the angel protector of this church of Cleveland will, I am sure, watch over and defend me in every danger.

"O God, my sovereign Lord, what is it that I now ask of thee? With Solomon, I do not ask for riches or honors or length of days. I ask for nothing temporal or worldly. No, Lord; all these are vanity, but grant unto Thy servant, I beseech Thee, heavenly light and wisdom and prudence; grant me the sevenfold gifts of Thy holy spirit that I may rule this vast flock which Thou hast committed to my care, with justice and mercy; that I may answer the desires of Thy own Sacred Heart; that thus, when my life's work is over, they may be my crown and my glory forever in heaven.

"In your daily prayers, brethren, do not forget your Bishop, but beg of God that, like David, he may ever be a man after God's own heart; that all his thoughts and desires, all his words and actions may redound to the greater honor and glory of God and the salvation of souls. Amen."

Familiar as Bishop Horstmann was with the routine work of governing a diocese, whilst Chancellor of the Philadelphia diocese, he very soon familiarized himself also with his new surroundings, and took up the reins of administration, dropped in death by his predecessor. He adopted all the existing business methods and forms, and reappointed as his immediate official assistants those who had served in like position under Bishop Gilmour. Thus the affairs of the diocese received attention without any hitch or halt, that otherwise might have been expected under a new *regime*. Owing to Bishop Gilmour's long illness much work that could not be delegated had to remain undone. This work was now taken in

hand by the new bishop and kept him steadily occupied for many months after his installation. Churches were established, others dedicated, confirmation administered and the large and varied interests of the diocese, both spiritual and temporal, administered by him, with greatest zeal and self-sacrifice.

On his episcopal visits throughout the diocese he was rejoiced to find an excellent spirit among the clergy and laity, whom he soon easily won by his kindness and genial manner, and by whom also he was received with filial respect and warmest welcome. He also found the diocese in most orderly condition, with an array of churches, schools and institutions that greatly surprised and pleased him.

One of Bishop Horstmann's first important official acts was to approve of the founding of a Preparatory Seminary for boys desirous of studying for the priesthood, as intended by Bishop Gilmour, who had commissioned his vicar general, Mgr. F. M. Boff, to collect funds among the clergy for that purpose. The money thus raised was largely augmented from the Bishop's private means, and invested in a site for the proposed building. It is located on Carroll street, Cleveland, near the Jesuit College, which, according to the plan proposed, is to furnish the young aspirants to the holy ministry their collegiate training. The site cost \$12,700, but owing to lack of means the erection of the necessary building had to be indefinitely postponed. It is to be hoped that this laudable project of Bishop Gilmour, seconded by his successor, may soon be realized, so that the diocese may not further be obliged to send its young levites elsewhere to pursue their collegiate studies.

On December 20, 1892, Bishop Horstmann published a circular in which he ordered that throughout the diocese the *De Profundis* bell be rung each evening, either immediately after the Angelus, or at 7 o'clock p. m., to remind the faithful to pray for the poor souls in purgatory. The devotion struck a popular chord and soon became a fixed custom.

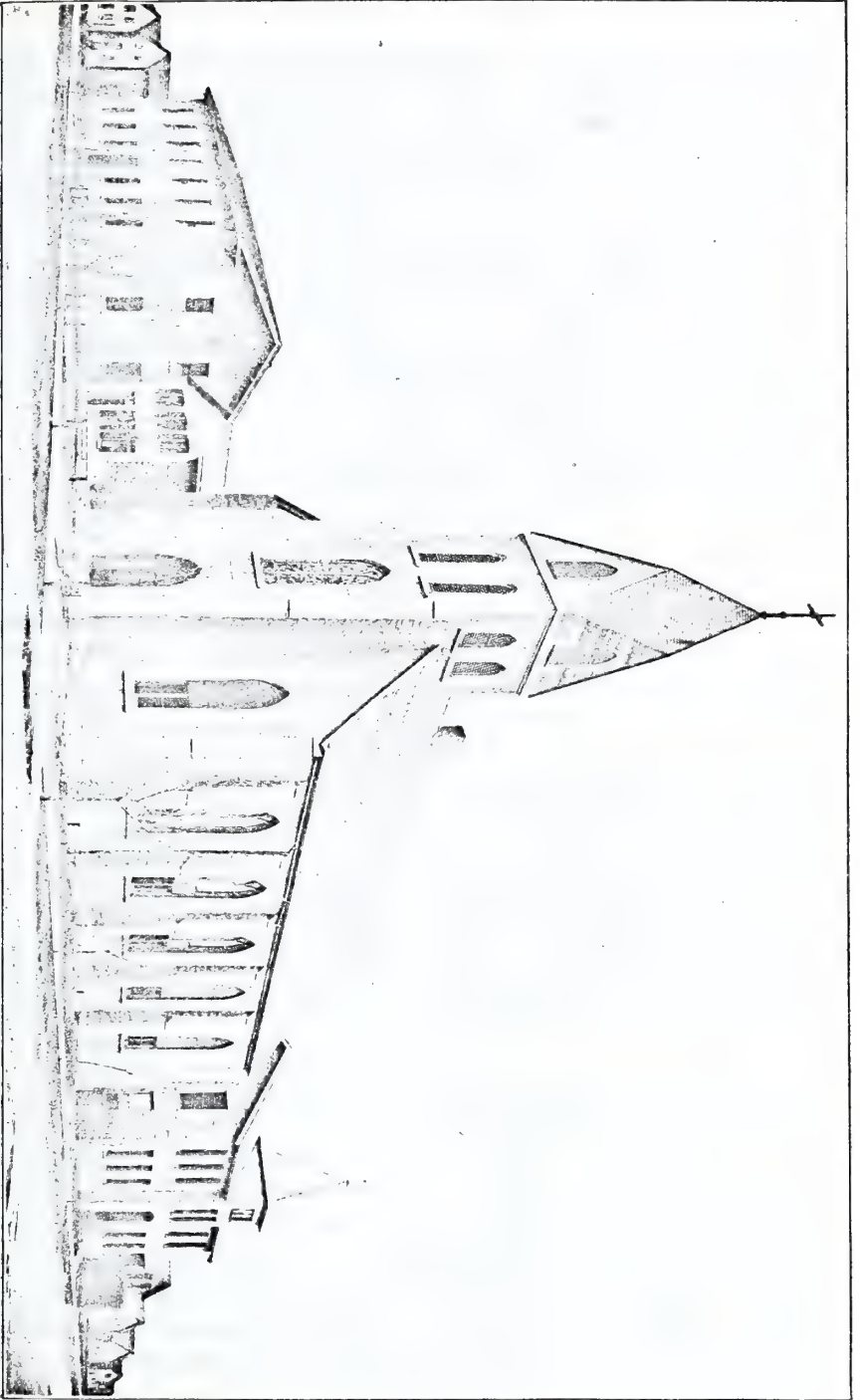
In the same month and year Bishop Horstmann asked the pastors of congregations to send to the diocesan archives duplicate photographs of their respective churches. The same request was sent to the heads of all the religious and educational institutions.

In a short time a most valuable array of photographs was collected, one set of which was mounted in two large albums, properly engrossed and indexed. The other set was likewise mounted in a splendidly bound album and presented to His Holiness, Leo XIII, by Bishop Horstmann when he made his first official visit to Rome, in December, 1894.

In line with Bishop Gilmour's similar action some years previous, the diocese was again divided, in August, 1893, into five districts, each of which was assigned to one of the five orphan asylums located in the diocese. The sisterhoods were allowed to collect only in the district now assigned to their respective asylums, in order to make this annual call on the charity of the faithful as light a burden as possible.

At the suggestion of Bishop Horstmann, the Sisters of Charity, connected with St. Vincent's Orphan Asylum, Cleveland, commenced in 1894 the St. Vincent's Union, its membership being composed of the laity, who contribute as annual dues the sum of twenty-five cents towards the support of the Asylum. The sum total thus realized each year has proved of great assistance to the Sisters in their work of charity. The members of the Union share in many spiritual favors, and are also recipients of the well edited paper, published in December of each year for the benefit of the Asylum, under the name of "St. Vincent's Union."

As in 1892 St. Joseph's and St. John's cemeteries, in Cleveland, had become nearly filled with interments, it was of imperative necessity for Bishop Horstmann to secure a suitable tract of land for a cemetery which would serve the needs of all the Cleveland parishes. For six months he and a committee of city pastors made search for such land. Every available tract of land between Dover and Willoughby was visited and examined as to soil and accessibility. Finally the Leland Farm in Newburg township was considered the best possible site, because located equi-distant between East and West Cleveland, and easily reached by the Broadway electric cars from all parts of the city. There was also a fair prospect that an electric line, along the west line of the Leland Farm, would soon be built from the city limits, near Broadway, to Akron. These facts, as well as the soil and beautiful landscape of the fifty acre tract of land, induced the Bishop to make the purchase in



ST. MARY'S SCHOOLS, SANDUSKY.

April, 1893. At once, under the direction of a noted civil engineer, assisted by a large force of men, about twenty-five acres of the land were graded for burial lots and single graves, macadamized drives built, and drainage provided. The farm was so transformed by autumn that its original owners could not have recognized it. On November 26, 1893, the graded part was solemnly blessed by the Rev. Chancellor Houck, who had been delegated by the Rt. Rev. Bishop for that purpose. About ten priests took part in the ceremony which, in spite of the cold weather, was witnessed by a vast concourse of people. The new burial ground was given the name of Calvary Cemetery. At first considerable displeasure was manifested by many of the laity belonging to outlying parishes, but that feeling has nearly vanished, owing to the ease with which the cemetery can be reached, either by carriage or electric cars, the latter passing the main entrance to the cemetery. By the end of the year 1900, over 8,000 interments had been made in Calvary Cemetery. In 1900 Bishop Horstmann purchased an additional fifty acre tract of land, adjoining Calvary Cemetery on the east, thus making the entire cemetery site one hundred acres in extent. During the same year also an electric funeral car was introduced, which is rapidly growing in public favor.

Bishop Horstmann paid his first official, or *ad limina*, visit to Rome in 1894. He left Cleveland early in November of that year and returned on Christmas eve. He gave Pope Leo XIII a full account of the excellent condition of religion in his diocese. The Rt. Rev. Bishop was delighted with the long and interesting audience granted him by the Holy Father. On the same occasion he personally handed His Holiness the Peter Pence offering made that year by the Diocese of Cleveland.

Whilst Bishop Gilmour was ill in the Providence Hospital, at Washington, in November, 1889, he expressed to one of his priests, then visiting him, his ardent wish to inaugurate in his diocese the evangelization of non-Catholics, and hoped one or more of his priests, with taste for such work, would put into effect his long cherished plan. Owing however to long illness and constant press of duties in other directions, nothing was or could be done in the matter, so near and dear to his heart. It was reserved to his successor, Bishop Horstmann, to put it into effect.

As the celebrated Paulist missionary, Father Elliott, was engaged in similar work, and therefore had experience, perhaps such as no other priest in this country had, Bishop Horstmann invited him to come to Cleveland and train one or more priests for that purpose. This he readily did. He came in September, 1894, and associated with himself the Revs. William S. Kress, John H. Muehlenbeck, Edward P. Graham, and Ign. J. Wonderly, and gave missions to non-Catholics in various parts of the diocese, with much success. The missions consisted of a series of lectures in public halls, or in any other available places to which the desired audience could be attracted. A special feature of the missions was the "question box," which soon became very popular. The fairness and patience shown by the missionaries towards their often unsympathetic hearers won the good will and attention of those that first attended with misgiving or deep seated prejudice. The result was that many embraced the Faith. In September, 1895, the present Cleveland Apostolate was organized, and is continuing the work, so well begun by Father Elliott.

One of the few legacies of trouble that came to Bishop Horstmann from his predecessor, and which caused grave public scandal, was the case of the Rev. A. F. Kolaszewski. He had been ordained for the diocese of Cleveland, by Bishop Gilmour, in July, 1883, and was appointed pastor of St. Stanislas' (Polish) congregation, in Cleveland. Between 1886 and 1890, frequent charges were made against the Rev. Kolaszewski. The investigation of these charges, and the bitter partizanship for and against the Rev. Kolaszewski among the people of St. Stanislas' parish, caused Bishop Gilmour and the Episcopal curia a great deal of trouble. Besides, the Fifth Provincial Council of Cincinnati, the Primeau trial, and the death of the Bishop, were in the way of reaching definite results in the case of the Rev. Kolaszewski. Within two months after Bishop Horstmann came to the diocese, another grave charge was made against Rev. Kolaszewski. He was unable to disprove it, and so, on May 28, 1892, offered his resignation. His resignation was accepted by the Bishop, on condition that he leave the diocese, which he did. He went to Syracuse, N. Y., where he passed under the name of "Father Colly." After he left Cleveland it was found that St. Stanislas' church had a debt of over

\$90,000, about half of which was unauthorized by the Bishop and therefore unknown to him. The Rev. Kolaszewski remained at Syracuse until May, 1894, when, regardless of his promise to Bishop Horstmann, he returned to Cleveland, and at once organized a schismatic congregation, composed of a considerable number of Poles who had been his followers while he was pastor of St. Stanislas' church. He purchased a tract of land on Tremont street, not far from his former church and pastoral residence, and on it built a church. This schismatic church he had "dedicated" on August 18, 1894, by a so-called "archbishop," named Vilatte.

Bishop Horstmann referred the case of the Rev. Kolaszewski to the Apostolic Delegate, Monsignor Satolli, who sent him, on May 20, 1894, from Trenton, N. J., the following letter in reply. It was published in the *Catholic Universe* of May 26, 1894:

"Church of the Sacred Heart, Trenton, N. J., May 20, 1894.

"Rt. Rev. I. F. Horstmann, D. D., Bishop of Cleveland:

"Rt. Rev. and Dear Sir—With the deepest regret I have learned what has taken place recently in Cleveland on the part of the priest, Kolaszewski, and a certain number of Poles, who associated themselves with him. Father Kolaszewski's action, and all that he dared say in regard to forming a Polish congregation in Cleveland, deserves the greatest reproach; I reprobate and condemn it most energetically and with my full authority. Moreover, I protest most earnestly against his allegation that I have authorized him, or given him the least encouragement as regards his going to Cleveland. He has not my authority for any religious act which he has performed, or which he will perform in the future. He has not even permission for saying Mass. He is a disgrace to the priestly character, and is leading the poor people who confided in him, because he is a priest, away from the flock of Christ. Therefore, the only thing that remains for him to do is: to leave Cleveland immediately and to betake himself to some place, in order to do penance for his sins, and to atone for the great scandal he has caused to the faithful.

"It is my wish and order that all the Poles of Cleveland should be informed and enlightened as to the falsity of Father Kolaszewski's statements, and the sacrilegious character of his actions. They should no longer have any relations with him as a priest; they should be faithful and obedient to their Bishop, the only one who has the right of governing the Catholic Church in Cleveland;

no act of worship exercised against his will can be lawful, or in any sense Catholic.

"With my best regards, I remain, yours in Christ,
 †FRANCIS, ARCHBISHOP SATOLLI,
 Delegate Apostolic."

I, the undersigned, a notary public in and for Cuyahoga County, Ohio, hereby certify the above to be a true copy of the original letter, read by me this 23d day of May, A. D. 1894.

(Seal)

P. J. BRADY,
 Notary Public.

The Rev. Kolaszewski paid no heed to the Apostolic Delegate's letter, but continued in his course of disobedience. Bishop Horstmann also had sent him, on May 11, 1894, a letter of warning to desist from exercising any priestly functions in the diocese of Cleveland. This warning, with its embodied prohibition, also remained unheeded. The Bishop then published on June 20, 1894, the sentence of excommunication against the Rev. Kolaszewski and a warning to his misguided people. Both documents appeared in the *Catholic Universe*, on June 23, 1894. Following is their full text:

SENTENCE OF EXCOMMUNICATION PROMULGATED AGAINST
 THE REV. A. F. KOLASZEWSKI.

Cleveland, O., June 20, 1894.

Considering that on the 11th day of last May we had a peremptory notice served on the Rev. A. F. Kolaszewski, forbidding him under penalty of excommunication, to be incurred *ipso facto*, to celebrate Mass, or to exercise any priestly functions in the diocese of Cleveland, or to do anything toward establishing an independent congregation; considering that in total disregard of this order he notoriously celebrated Mass in public, in the city of Cleveland, and established an independent congregation, under the title of the "Immaculate Heart of the Blessed Virgin Mary;" considering, moreover, that we sent him two letters inviting him to come and see us personally, that we might appeal to him and induce him to abandon his evil and scandalous course—both of which letters of invitation he disregarded; considering, finally, that we had a peremptory summons served on him to appear before us in court, in our Episcopal residence, on Wednesday, June 20th inst., at 10 o'clock a. m., *ad audiendum sententiam declaratoriam excommunicationis*, unless he would show cause why such sentence should not be pronounced, and that he failed to appear at the time and place appointed;

We therefore and hereby do declare and pronounce that the said Rev. A. F. Kolaszewski has incurred major excommunication, and we decree that his excommunication be published.

Given under our hand and seal, at our Episcopal residence, date and place as above. †IGNATIUS FREDERICK,

Bishop of Cleveland.

By order of the Rt. Rev. Bishop of Cleveland,

G. F. HOUCK, Notary.

To Whom it May Concern:

As the Rev. A. F. Kolaszewski has been publicly excommunicated by us, we hereby publicly and officially warn all the faithful under our jurisdiction, under penalty of grievous sin, not to disobey these our commands, viz.:—They must not become members of the schismatic congregation, established by the said Rev. A. F. Kolaszewski, and incorporated under the title of "The Immaculate Heart of the Blessed Virgin Mary," and those who are members thereof must cease to be such. They must not render aid or support to the said schismatic congregation. As for those who are acting as trustees or officers of said incorporated congregation of the Immaculate Heart of the Blessed Virgin Mary, we declare that unless they immediately resign their trust and positions, they will incur excommunication, *ipso facto*, and that reserved to ourselves.

All the faithful must know that the said Rev. A. F. Kolaszewski can not validly impart absolution in the sacred tribunal of penance, and is absolutely forbidden to administer the sacraments; also that they are strictly prohibited from applying to him for any sacrament or receiving from him any sacrament. Should they do so they commit mortal sin. They are also forbidden to attend services in the church of said congregation, or to receive any religious ministrations from, or hold any religious communication with, the said Rev. A. F. Kolaszewski.

We direct that this notice be publicly read at all the Masses in all the churches of our diocese on the Sunday after its receipt.

†IGNATIUS FREDERICK,

Bishop of Cleveland.

By order of the Rt. Rev. Bishop,

G. F. HOUCK,

Chancellor Diocese of Cleveland.

Cleveland, O., June 20, 1894.

The grave scandal given thus far by the action of the Rev. Kolaszewski did not, however, cease, but continued in even graver form. But as the excommunication placed the recalcitrant priest

outside of the pale of the Church, nothing further was or could be done in his case by the Church authorities. In December, 1897, the Rev. Kolaszewski became seriously ill, and asked to be received back into the Church. As Rome reserved his case the Bishop could do nothing for him, unless he accepted the conditions imposed upon him, viz., to retract, to submit, to do penance, and to promise that as soon as he was physically able to go to Rome, he would do so and there seek absolution. This he refused to do, and with his refusal the question of reconciliation ended. Up to the present writing, December, 1900, he has continued in his course, and with it the scandal to religion remains. The Rev. Kolaszewski secured, through a Canadian agency, a \$25,000 mortgage loan from England, in 1897. This has enabled him to continue his schismatic congregation, which is constantly diminishing in size. It is to be hoped that the remainder of the misguided people will, with their misguiding leader, be brought to a realization of their hopeless condition, and return repentantly to Mother Church.

CHAPTER VII

BISHOP HORSTMANN'S ADMINISTRATION.

(CONTINUED).

BISHOP HORSTMANN PUBLISHES A PASTORAL LETTER IN REFERENCE TO THE GOLDEN JUBILEE OF THE DIOCESE OF CLEVELAND—CELEBRATION OF THE DIOCESAN GOLDEN JUBILEE AT TOLEDO AND CLEVELAND, IN OCTOBER, 1897—EXTRACTS FROM SERMONS PREACHED ON THE OCCASION—FULL TEXT OF BISHOP DE GOESBRIAND'S LETTER IN CONNECTION WITH THE JUBILEE—SUNDAY FUNERALS ABOLISHED—PHOTOGRAPHS OF PRIESTS COLLECTED FOR THE DIOCESAN ARCHIVES—RESUMÉ OF THE HISTORY OF THE DIOCESE—TABLE SHOWING NUMBER OF CHURCHES, INSTITUTIONS, ETC., ON DECEMBER 31, 1900.

THE year 1897 marks an epoch in the annals of the diocese of Cleveland—its Golden Jubilee as a diocese. On October 10, 1847, the missionary of the Maumee Valley, and first resident pastor of Toledo, the Rev. Amadeus Rappe, was consecrated the first Bishop of the newly erected diocese of Cleveland. It was therefore most fitting that the 50th anniversary of his consecration, as also of the completion of the first half-century of the Cleveland diocese, should be duly commemorated. With this in view the Rt. Rev. Bishop Horstmann published a letter on October 1, 1897, in which he ordered a solemn celebration of these two events, on Sunday, October 10, in every church having a resident pastor. A special public celebration was also arranged for Cleveland, to take place on October 13, 1897, in order to make it possible for the invited prelates and priests from outside of the diocese to attend. The Catholic societies of Cleveland and its neighborhood were also invited for this occasion.

The following is taken from Bishop Horstmann's letter, above mentioned, and gives in succinct form, and graphic language, the history of the diocese, and honorably mentions those who helped to make that splendid history:

Reverend Brethren of the Clergy and Dear Children of the Laity:

St. John in his sublime vision tells us that "All the angels stood round about the throne," and they fell before the throne

upon their faces and adored God, saying: "Amen. Benediction and glory and wisdom and thanksgiving, honor and power and strength to our God, forever and ever. Amen." Apoc. vii., 11-12. Such is the hymn of praise and thanksgiving in heaven to God and His Son Jesus Christ, the Lamb slain for our salvation. Such also is our hymn of praise and thanksgiving here on earth to our God and to His Son Jesus Christ, now that we commemorate the golden jubilee of the foundation of the diocese of Cleveland. On Sunday, October 10, 1847, the pastor of St. Francis' church, Toledo, the Rev. Amadeus Rappe, was consecrated the first Bishop of this diocese. It is an event which deserves special commemoration—an event which should fill the hearts of all our devoted children of the faith with joy, praise and thanksgiving to the Most High, for His manifold mercies and blessings, showered down upon this diocese during the last fifty years. Gratitude to God for His innumerable gifts to us is a solemn duty. The Lord exacted it of the Jews, commanding them to make an annual commemoration of His special favors to them. Our Holy Mother, the Church, does the same in her various festivals and holy days of obligation. God reminds us constantly, to be thankful to Him, for His graces bestowed on us. Of the few complaints that came from the Sacred Heart of Jesus during His life on earth, that of ingratitude to Him is the most prominent. "Were there not ten (lepers) made clean? and where are the nine? There is no one found to return and give glory to God but this stranger." Luke xvii., 17-18. And how many causes we have to rejoice and to give praise and thanks to God! When Bishop Rappe was consecrated, there were in the whole diocese only 42 humble churches, and of these only 13 had resident pastors. Now there are 246 churches with 172 resident pastors. Then there were 21 priests within the limits of the diocese. Now there are 244. The city of Cleveland had then one priest, the Rev. Maurice Howard, who had charge of the only church in the city, St. Mary's on the Flats. Now there are 34 churches in the city, many of them magnificent structures. In Toledo, St. Francis de Sales was the only church. Now Toledo has eleven. In 1847 the estimated Catholic population of the diocese was about 10,000. Now it is certainly 300,000. We have a diocese thoroughly equipped for its work, with parochial schools in almost every parish and mission, with hospitals and asylums for every suffering, with homes for the aged, with academies and a college, in a word, a great diocese. And what are all these grand churches, schools, homes, hospitals and asylums but public manifestations of the faith and self-sacrifice of the children of the faith! Let us then praise God, give Him honor and glory and thanksgiving, for all that He has done for us. No doubt during these

fifty years we have lost many souls through want of priests to attend the families scattered sparsely over two hundred miles of territory. Many have made shipwreck of the faith through indifference and worldliness; many through imperfect knowledge of their holy religion; many through ignorance of its eternal truths, of its sacraments and practices of devotion; but thank God, many, very many, remained steadfast and handed down the faith of our fathers to their children intact, and they to their children, even to our day. We have entered into the fruits of their labors. We can say of them, both priests and people, in the words of the Psalmist, "Going they went and wept, casting their seeds, but coming they shall come with joyfulness, carrying their sheaves," Ps. 125, 6-7; or in the words of our Divine Lord to His Apostles: "It is one man that soweth and it is another that reapeth. I have sent you to reap that in which you did not labor; others have labored and you have entered into their labors." John iv., 37-38. And who were these laborers? First of all that noble band of pioneer French missionaries, to mention only the names of Rappe, Machebeuf and De Goesbriand, who all became glorious bishops in the Church. One of them still survives, the venerable Bishop of Burlington, Bishop De Goesbriand, who, I am sure, rejoices with us today and who would certainly be present did his age and strength allow him to make the long journey. Then let us not forget that humble, zealous and devoted congregation of the Precious Blood, which for nearly sixty years has cared for the spiritual welfare, especially of the Germans, in the western and central portions of the diocese. The name of Father F. S. Brunner, their Provincial, should ever be held in benediction. I recall the names of the Rev. Peter McLaughlin, who purchased the lots on which the Cathedral now stands; of the Revs. J. H. Luhr and J. J. Doherty. And how much the diocese owes to the various religious communities of devoted Sisters who have cared for the Christian education of the young—foremost amongst whom must be mentioned the Ursulines. We thank God for their labors. We have entered into the fruits of those labors. It is our duty to praise them; for the Holy Spirit tells us it is good and praiseworthy to do so. "Let us now praise men of renown, our fathers in their generation. These were men of mercy whose godly deeds have not failed. Their bodies are buried in peace and their name liveth unto generation and generation. Let the people show forth their wisdom and the Church declare their praise." Eccli. xlv. For twenty-three years Bishop Rappe labored incessantly in building up the Church of God entrusted to his care. His name will go down in history as that of the missionary Bishop of the diocese.

The special work of Bishop Gilmour was our parochial

schools. Thanks to his zeal and earnest watchful care almost every child in the diocese can enjoy the priceless benefit of a truly Christian education. We have a devoted body of clergy, apostolic men and true missionaries. To God be the praise and thanksgiving as well for the labors of those who sleep in the Lord as for those who are now bearing the heat of the day in His vineyard.

Our fathers in the faith did their work well. They handed that faith down as our most glorious inheritance. We in turn must do the same for our children. On us lies that dread responsibility. May we all realize the grandeur of our vocation. * * *

Toledo having been Bishop Rappe's first field of missionary labor, and St. Francis de Sales' his first parish, the Golden Jubilee services, ordered by Bishop Horstmann, had special significance there. The occasion was one of grand and inspiring solemnity. The Rt. Rev. Bishop Horstmann was celebrant of the Pontifical Mass, and the Rev. Dr. Loughlin, Chancellor of the Philadelphia diocese, and in boyhood days a parishioner of St. Francis de Sales' church, was chosen to preach the sermon. It was a masterly effort, and deeply impressed the vast audience. The eloquent speaker paid the following beautiful tribute to the memory of Bishop Rappe:

"No genuine Catholic Toledoan, my brethren, can mention the name of Amadeus Rappe without the profoundest reverence and the most ardent filial affection. His position in this church and in your hearts must ever remain unique and unrivaled; for though a merciful Providence has singularly blessed you with a succession of able bishops and exemplary pastors, though the number of your instructors in Christ has steadily increased from year to year, yet the labors and merits of later benefactors can in nowise overshadow your indebtedness to him who was your first father in Christ, and who with plenary right could repeat the words of St. Paul: 'In Christ Jesus by the gospel I have begotten you.'

"The revered image of that humble and saintly prelate, from whose consecrated hands I had the happiness to receive the sacrament of confirmation, is indelibly imprinted upon my soul, dimmed or obscured by the memory of none of the statelier and more exalted personages whom I have since beheld. The light of those kindly eyes, now closed in death, still shines within my spirit, and often do I recall the burning words, made all the more charming and effective from the effort it cost him to utter his thoughts in our sturdy English tongue, in which he preached to us the glad tidings of divine love and incited us to the practice of the Christian virtues. Our hearts gladly re-echo the terms in which the Holy See pro-

nounced its definitive and deliberate judgment upon his character; he was, in very deed, sanctus et apostolicus senex, a saintly and apostolic old man. To those who were privileged to look upon his gentle, manly countenance, and to know somewhat of his life and labors, he must ever remain the embodied ideal of an apostle of Jesus Christ, consumed with zeal for the salvation of souls and the propagation of the gospel, knowing nothing, caring for nothing, preaching nothing, but Christ crucified, and striving with every energy of his soul to bring his fellow men to the loving feet of his divine Master.

"His elevation to the episcopate had made no change in his personal habits; he simply continued, on a wider scale, as bishop, the humble routine of his missionary work; and I well remember what a source of edification it was to see him, upon frequent occasions of his episcopal visitations, enter the confessional and sit in that irksome tribunal hour after hour, accessible to the lowliest sinner who thirsted for reconciliation. * * *

"And surely if ever there existed a man whose self-sacrificing labors entitled him to the everlasting gratitude of a community, that man was Amadeus Rappe, whose name is indissolubly associated with the story of the early peopling of northern Ohio. It would scarcely be an exaggeration to say that every nook and corner of the northern portion of this State has been the scene of his indefatigable labors. He was ever on the alert, seeking out the poor, scattered, often fever-stricken workmen whose hard toil opened the way for your present marvellous development. He spoke to them words of cheer and consolation; kept them faithful to God and conscience; warned them against the perils that threatened them, especially against the grim demon of intemperance; and gathered their children around him to impart to them the rudiments of Christian doctrine. Only God's recording angel could worthily recount the details and the blessed fruits of a life so replete with arduous, unremittent, unassuming toil. O, let it not be said that the people of northern Ohio are so engrossed by material concerns as to take no account of the heroic men who labored to keep their spiritual interests at equal pace with their worldly advancement. Of what avail is material progress if humanity itself deteriorates? And to whom do you owe it that the descendants of those sturdy pioneers who felled your forests, drained your marshes, and ploughed the virgin soil, have retained the priceless heritage of Christian civilization, if not to men like your first pastor and bishop, and to that noble little band of co-laborers, men and women, whom he summoned to his aid from every distant land and animated with the zeal which consumed his own great soul? Thanks to the zealous efforts of Bishop Rappe

and of his fellow-workers, Catholicity has been co-eval with colonization in the territory covered by this diocese; nor has it happened here, as it has unfortunately happened in too many sections of our country, that large bodies have been lost to the faith through the lack of facilities for practicing their holy religion. In those primitive times we did not, it is true, possess the grand churches and magnificent institutions of learning and charity of which you are so justly proud; but we did possess all the essentials of religion; a zealous and edifying priesthood; consecrated virgins with stout and manly hearts; an honest, industrious, and God fearing population, trained and disciplined in the stern school of privation and toil; and, over all, a spiritual commander of untiring energy and keenly alive to all necessities of the hour. For it is worthy of remark, my brethren, that the foundations of the Catholic religion were laid so wisely and so broadly by the first bishop of this diocese that they have been able, without change or modification, to bear the weight of the mighty superstructure of later days. Bishop Rappe, though born in a foreign land, and never able thoroughly to master the English language, was nevertheless a genuine American at heart, a warm admirer of our democratic institutions, and a firm believer in the principle that a nation of self-governing voters must be a nation of intelligent and educated Christians. In the very beginning of his career, notwithstanding the prevailing distress and the utter hopelessness of the outlook, he inaugurated that system of Catholic parish schools which has expanded and flourished so vigorously throughout the diocese and has given you so enviable a reputation far and near. To his zealous and far-seeing efforts and persistent exhortations you are also indebted for the happy progress amongst you of the total abstinence movement, which has proved so powerful a lever in elevating the moral and social condition of our people. It was certainly a blessed and auspicious day when the good Bishop, beholding the ravages wrought in his flock by the demon of intemperance, boldly turned his back upon the traditions of vine-covered France, and proclaimed himself from henceforth forever a total abstainer.

"How can we account for it, my brethren, that a man who was not credited with extraordinary brilliancy of natural gifts, and whose laborious career gave him scant leisure for exhaustive studies, to say nothing of elegant accomplishments, should have builded and ruled the house of God with such unerring instinct and such transcendent skill that all his hopes have become realities, all his prophecies accomplished facts, and that for half a century this diocese has gone on developing and progressing along the lines traced out by the mind of its founder?" * * *



ST. JOSEPH'S SCHOOL, YOUNGSTOWN.

Splendid as was Toledo's tribute to Bishop Rappe, and its observance of the Golden Jubilee of the diocese, they were eclipsed by Cleveland, for twenty-two years the official home of the sainted prelate. Wednesday, October 13, 1897, will ever be a red-letter day in the Catholic annals of Cleveland, for on that day merited honor and due praise were given him, whose unselfish labors and apostolic zeal had made it possible for the diocese of Cleveland to take front rank with the dioceses of the country in point of Catholic life and vigor, in matters spiritual as well as temporal. The religious celebration of the Golden Jubilee took place in St. John's Cathedral, which was packed to overflowing. Besides the laity, there were present over one hundred and fifty priests, seated outside the sanctuary. The Rt. Rev. Bishop Horstmann pontificated, and the Rt. Rev. Mgr. T. P. Thorpe preached the sermon, which was eloquent and impressive. He paid due tribute to the founder of the diocese, and to his successor, the lamented Bishop Gilmour, and to the present Bishop, in the following beautiful language:

"Just fifty years last Sunday since the miter of the newly created diocese of Cleveland was placed upon the brow of an humble Frenchman. His remarkable zeal as a missionary along the canals and through the malarial marshes for many miles around Toledo had brought him into weekly contact with the people he was called to rule as a bishop, and won for him the apostolic staff he ever wielded as an apostle. He found the new-made diocese as we had found the field it covers before the beginning of our golden years. He had a brave heart and bravely did he enter on his work. In the pulpit, in the confessional, on the mission, wherever he went his rugged, burning eloquence touched the souls of men. There was an earnestness in his manner which filled our conception of Ezechiel who bore the message of God to the Israelites assembled on the banks of the Chobar. Temperance was his theme from morning till night, and temperance in eating and drinking was his daily practice. He hewed down the obstacles that stood in the way of church organization and, under his apostolic hand, priests were ordained, schools were established, hospitals were founded, churches were built and orphan asylums were organized. To him be the glory, our first missionary Bishop—to him the praise and honor as the example of a zealous priesthood; through him the Church of Cleveland began to put forth her branches of good works according to the measure of the cross of Christ. Advanced in years, and with the burden of a fast-growing diocese upon him,

he lay down his crozier at the feet of Pius IX in 1870, and while ministering to the poor on the banks of Lake Champlain, he yielded up his soul to God in the autumn of 1877. He laid the foundation deep and strong and on it now rests the glory of the Church of Cleveland. Peace to the ashes of Bishop Rappe; may his soul in heaven rejoice with us today. His mantle fell on the shoulders of Richard Gilmour who was consecrated at Cincinnati on Sunday, the 14th of April, 1872. Under the powerful hand of this truly great and fearless man, the spiritual and temporal growth of the diocese was without a parallel. He may be called the apostle of the parochial schools, and, in a broad sense, the patron of education. His well ordered mind left its impress on the diocese and won for it the proud distinction of being the freest from debt and among the best regulated dioceses in America. Schools arose everywhere, magnificent churches were begun and completed, hospitals and orphan asylums were increased in number, a weekly newspaper was established and a college for higher studies called into existence. With a fearless pen he defended the honor of the Church, and with the tongue of a patriot he defended the honor of the country. First shunned or received coldly by our non-Catholic brethren, he became before death the first citizen of Cleveland. His massive eloquence was always winged with burning thoughts, but tinged with an alloy of severity, yet no woman ever bore a heart more tender than his. He sunk to rest, the victim of insidious disease, among the orange groves of Florida, on the 13th of April, 1891, and over his honored grave the benediction of his people rests. The future will recognize his sterling worth and enshrine his name among the greatest prelates of the American Church. The work of Bishop Rappe received a new impulse at his hand. He was a man of action and a holy Bishop; may his glorified soul rejoice with us today.

"The third Bishop of Cleveland sits on his throne before us, clothed in his robes of office, and although it is not meet to praise a man while he liveth, nor yet before a presence so august as this; yet I am constrained to say 'behold an Israelite indeed in whom there is no guile.' He received episcopal consecration at the hands of our venerable metropolitan in the Cathedral of Philadelphia on the 24th of February, 1892. It was a happy day for us of the widowed see. A man of deep learning, and long experience in the priesthood, was invested with the crozier of our beloved diocese. We heard his character from the inspired lips of the Bossuet of the American Church and rejoiced that God had so blessed us. A residence of nearly six years amongst us has verified all that was said of him on that memorable day. Under his gentle rule, our faith has become more practical, works of piety have

increased and grown stronger, churches have been erected and charitable institutions enlarged. The grand works of Rappe and Gilmour have been greatly supplemented and everywhere we find the influence of his kind and manly heart. It is certain that under his episcopate the Church of Cleveland will put forth new vigor, and pushed on by this new impulse, will see in the field of her present jurisdiction at least two more episcopal cities before she celebrates the centenary of her existence. Being still among men, he cannot, like his predecessors, give thanks with glorified lips, but I am sure that down deep in the chambers of a devotional heart, he renders thanksgiving to God, hardly equalled by any, for the blessings we commemorate.

"From the diocese he so worthily rules I bear a message—an *ad multos annos*. Blessed be the three who have ruled over us, their names shall ever live in benediction."

Among the distinguished prelates present in the sanctuary were the Metropolitan of the Cincinnati Province, the Most Rev. Archbishop Elder, Archbishop Ryan, of Philadelphia, Bishop Foley, of Detroit, and Bishop Rademacher, of Fort Wayne, each with attendant chaplains. After Mass the prelates and priests were invited to a banquet in Cathedral Hall, at which were seated over two hundred guests. At the conclusion of the banquet a number of toasts was offered. After the Rt. Rev. Bishop Horstmann spoke eloquently to the toast assigned to him: "*The Day We Celebrate*," he read a letter which was sent him by Bishop De Goesbriand, of Burlington, who, as a priest, had labored in the diocese of Cleveland for nearly ten years—until 1853, when he was elevated to the Episcopacy; and who had also been Bishop Rappe's Vicar General for the first six years of his episcopate. Following is a full text of his interesting and reminiscent letter:

"Burlington, Vt., Sept. 28th, 1897.

"Rt. Rev. Bishop of Cleveland.

"My Dear Lord:—I am glad indeed that you are about to celebrate the fiftieth anniversary of the diocese of Cleveland. I remember quite well the day on which the Rt. Rev. A. Rappe received episcopal consecration at Cincinnati. When a few years before I met him in Ohio he enjoyed the reputation of a most zealous missionary; and this he well deserved. When Bishop Rappe in those days administered the Sacraments, he would begin by an explanation of the rites he was about to perform, and after performing them he would offer prayer, and resolutions for the future. This he did with much devotion, on his knees.

"When he was consecrated Bishop he started immediately for Cleveland and there he acted more like a missionary than a bishop. The principal difficulty in the way of success was the very small number of his clergy, the great difficulty in recruiting priests, acquainted with the English and German, together with his own imperfect knowledge of the language of the country; but the Catholics of Cleveland soon found out what kind of a pastor Providence had sent them. He was a father, and they understood it.

"As soon as he was able to leave the city, having secured a sufficient number of priests to attend the Cathedral, he went on a visit to the whole diocese, and in most every mission or settlement he would give, alone, a two or three days' retreat; hear confessions late in the night, after traveling a whole day previously. In this visitation he never forgot to teach the children and to give special attention to the direction of the operatives of the railroads and canals, and also to many others, who had no chance to practice their religion. He was, however, comforted by the affection and generosity of the Catholics of his diocese.

"It would be difficult to describe all his efforts to bring about the conversion of sinners. The priests who knew him were well aware of the zeal of their Bishop, and have, I think, followed his example. As I write these few lines, I fancy I see the venerable Bishop stepping out of his way to visit neglectful Catholics, or stopping them on the streets and after some severe remonstrances begging them to return to God. He was generally obeyed; they would make him a promise, and then he would address them as a kind father would his children. One was reminded of the language of St. Paul to the Galatians: 'My little children of whom I am in labor again, until Christ be formed in you;' or of the language of the Savior: 'How often would I have gathered you together.'

"Bishop Rappe would complete in the confessional the work that he had begun by his private or public instructions. For the space of six years he was my confessor, and I never knew a more practical adviser. I think that he was especially happy in selecting ground for the institutions of his diocese; and especially in the purchase he made of some of the ground on which stands the Cathedral. Providence also guided him in the religious communities which he established in Cleveland, whose labors have since continued amongst you.

"When Bishop Rappe removed from Cleveland to Vermont, after resigning his see, which was after an episcopate of twenty-three years, he might apply to himself the words of Archbishop Kenrick: 'Another might have done better than I did, and another might have done worse.'

"When he left Cleveland and came to Vermont, he was evidently guided by Providence. He was seventy years of age, and I thought that old age had slightly affected his mind. When Mgr. Roncetti came to bring the Cardinal's beretta to Archbishop McCloskey, of New York, he came to Burlington by order of the Secretary of State, and offered him another episcopal see, but Bishop Rappe refused and preferred to remain a missionary among the poor Canadians of Northern Vermont. Since 1853, when I was consecrated Bishop of Burlington, I saw very little of Bishop Rappe; but when I happened to meet him at home or in Baltimore, I could not but feel sentiments of the deepest veneration and affection towards a prelate of the Church of God, who had labored so long and so faithfully for his people. Divine Providence had made Bishop Rappe to be the friend and father of the poor. Such he was in Toledo, among the forsaken people engaged on the public works of the State, and to my own poor people in Northern Vermont.

"At this time I was much in need of priests speaking the French tongue; these people were very poor, unable to build churches or support priests in their settlements. A large book might be written about his works and labors among the Canadians whom he secretly loved, and who loved and venerated him in return. He helped them to build private chapels and in order to enable him to be with them, he constructed behind the chancel, a vestry with a school-room; and on the second story, he had a room for himself, where he slept and could pray, without being disturbed. This he did in six or seven settlements. His meals were brought to him; and in this way he laid the foundations of some small parishes.

"He would never disappoint, when his visit was announced. As soon as he arrived at some mission, the Catholics all came to the church, and he would have instructions, prayers and confessions. This practice continues since the day that death removed him from amongst us. Besides these visits in Vermont, he was frequently called to other states and to Canada.

"The Rt. Rev. Bishop was naturally quite eloquent. When in his Cathedral at Cleveland, crowds of non-Catholics were always present to hear him. His eloquence was that of the heart, and he would undoubtedly have been considered one of the best preachers if he had had an opportunity to practice his native tongue. His zeal and eloquence were known about and outside of Ohio and Vermont. The administrator of Detroit would often invite him to preach in French in his city; and so did the clergy of Montreal, who invited him to speak in the great basilica of Notre Dame, one of the largest churches on this continent.

"Although he was not a great controversialist, he had had great success in bringing non-Catholics into the Church. I could quote many names in Cleveland, in Toledo and in Vermont. Bishop Rappe always forgot himself, never looked for the esteem of the world. He had chosen the better part, to devote himself for the glory of God and the salvation of souls. And indeed, what is all that the world esteems, in the presence of eternity? Eternity came for Bishop Rappe. I had the consolation to assist him and give him the last sacraments of religion. He died as he did all else: bravely, full of faith and hope. Had it been in my power to be present at the forthcoming jubilee of the Cleveland diocese, and address some of your people, I think I might have called upon them without presumption, to ask their first Bishop to pray for them and to bless them from heaven. As it is, my Lord, let them pray for him also, and may the goodness of God continue to provide you with zealous religious and priests; and a people worthy of the first Catholics of Cleveland, who so nobly helped in the building up of the Cleveland diocese.

†LOUIS DE GOESBRIAND,
Bishop of Burlington."

After the reading of Bishop De Goesbriand's letter Archbishop Ryan, of Philadelphia, followed in response to the toast: "The Hierarchy," with a magnificent outpouring of that eloquence which has won for him among other titles "the modern Chrysostom." His Grace paid the following tribute to the memory of Bishop Rappe: "Even the saints have been misunderstood by good, honest men; but when their characters have been vindicated, as in the case of the first Bishop of Cleveland, it becomes the duty of such men to make reparation by defending what before they assailed. To continue the attack would be but to act as a grave rat gnawing at the coffin of the dead."

All the toasts were gems and elicited the most cordial applause from the enraptured audience. In the evening Bishop Horstmann and his guests reviewed from the front entrance of his residence the great and splendid parade of the Catholic societies, which brought to a glorious close the joyful festivities of the Golden Jubilee of the diocese of Cleveland. It was the unanimous verdict of all who participated in the celebration that it was perfect in every detail and reflected great credit on those who had it in charge.



ST. JOSEPH'S ACADEMY GROUNDS, WEST PARK, CUYAHOGA CO.

For many years an abuse had existed in the diocese, with regard to Sunday funerals, although Bishops Rappe and Gilmour and their clergy had frequently protested against it. As the abuse continued unabated, Bishop Horstmann gave the subject considerable thought, and finally determined to use radical measures for its suppression, by publishing the following order, on December 23, 1897:

"To the Rev. Rectors and Pastors in the Diocese of Cleveland:

"From and after January 1, 1898, Sunday funerals will be prohibited in the diocese of Cleveland, except in case of extreme necessity, to which fact the priest issuing the burial permit will certify by letter to the sexton, or superintendent, of the cemetery in which interment is to be made. If by reason of death from contagious disease it is necessary to permit an interment on Sunday, only a hearse, or wagon, and not more than three carriages, or other vehicles, will be allowed to enter the cemetery.

"The reverend rectors and pastors, as also those having immediate charge of Catholic cemeteries, will be governed by the above regulation in regard to burial permits and funerals."

Since the publication of the order, Sunday funerals, except in cases of emergency, as above noted, are of the past. Their prohibition has found favor throughout the diocese, and is being introduced elsewhere.

As stated on page 169 of this volume, in December, 1892, Bishop Horstmann asked for photographs of churches, schools, institutions, etc., and within a few years a very large and valuable collection of these photographs was accumulated, and placed in the diocesan archives. To supplement this collection the Bishop published a notice in the *Catholic Universe*, in April, 1898, asking for photographs of living and deceased priests, now or formerly in the diocese. In September, of the same year, he sent to all the pastors in the diocese a circular letter containing the same request, as appears from the following:

"Rev. Dear Sir:

"As the Diocesan archives contain photographs of nearly all the churches, schools, etc., I think it but proper to have the photographs of the priests, who by their labors and self-sacrifice made it possible to have our diocese ranked by common consent among the foremost in the country, for its grand array of ecclesiastical buildings. I would therefore be thankful for a copy of your photograph, cabinet size, if possible. When all the photographs of the

reverend clergy are received, I shall have them arranged in proper albums, and placed in the Diocesan archives.

"I would also be glad to have photographs of deceased priests, who formerly labored in our diocese. Should you have such, and would care to part with them, you will oblige by sending the same to the Chancery, along with your own, by Nov. 1, prox.

"Yours very truly in Xt.,

†IGN. F. HORSTMANN,

Bishop of Cleveland."

These two calls resulted in a collection, thus far (December, 1900), of over 300 photographs of priests, with promises of more later on. This double array of photographs of ecclesiastical buildings and of priests, now filed and indexed, is perhaps not equalled, certainly not surpassed, by any diocese in the United States, and will be of incalculable value to the future historian of the diocese.

Between 1892 and 1900 a wonderful activity displayed itself in the diocese. Many new parishes were organized, numerous churches, some of them architectural gems, were built, institutions established or enlarged, and a great increase of Catholic population gained, especially in the larger cities. As this is not the place to enter into details on the subject, the reader is referred to the historical sketches of parishes and institutions, in this volume. But suffice it to say, that the diocese of Cleveland is second to none in Catholic growth, strength and vigor. It commands the respect of the country, and is looked upon as a model for order and discipline. This is due, under God, to its three bishops, and to the clergy and religious, who labored in season and out of season, in order to spread the Kingdom of God within the sphere assigned to them. They labored for God, and He has blessed their labors.

Few dioceses, if any, in the United States, have as many fine, costly and large churches, and none have as many and well equipped parochial schools, colleges and academies in proportion to Catholic population, as are located within the limits of the diocese of Cleveland. And wherever churches or schools are built to replace similar edifices, they are of beautiful proportions and tasteful design. There is a healthy emulation to erect churches worthy their sacred use, and schools at least equal to those which Catholic parents are forced by an unjust taxation to support, but which in conscience they cannot allow their children to attend.

The diocese of Cleveland is provided with generously supported charitable institutions, covering nearly all wants of suffering and neglected humanity. But there is great need of a reformatory for wayward and homeless boys. Lack of means, however, has thus far prevented the founding of such an institution, to take from the streets and shelter, educate and train in virtue and for future usefulness, boys who are now going to spiritual destruction. Who will erect such an imperishable monument to charity, outlasting tablets of brass, or shafts of granite or marble?

The seminary, "the heart of the diocese," is also greatly in need of enlargement for the accommodation of a sufficient number of young levites, who are not only to take the place of the laborers in the Lord's vineyard, called to their reward, but also to meet the wants of a rapidly growing diocese, with missions and congregations springing into existence on every side—and no priests to serve them.

Father Fenwick came for the first time to Northern Ohio, in 1817, to break the Bread of Life to the famishing children of God's Church, living in sparse numbers within the limits of the present flourishing diocese of Cleveland. He was the first priest to visit at regular intervals this part of Ohio, after the Jesuits were obliged to abandon their Indian missions on the southern shore of Lake Erie, and along the Vermillion, Sandusky and Portage rivers. Beyond a few Catholic settlers in Columbiana and Stark counties, Father Fenwick found no trace of Catholicity.

When the diocese of Cleveland was erected in 1847, Bishop Rappe found but one church and one priest in Cleveland, and forty-two churches in the entire diocese, attended by twenty-one priests.

Were Father Fenwick, the apostle of Catholicity in Ohio, Bishop Rappe, the *missionary bishop* of the diocese of Cleveland, and Bishop Gilmour, the zealous promoter of Catholic education, and valiant defender of Catholic civic rights, to return to the scene of their apostolic labors, their hearts would indeed be gladdened, as they are no doubt gladdened in heaven today, to see the vigorous growth of the Tree of Life they planted and fostered. They would find more than two hundred and sixty churches, many of them cathedral-like in size and beauty, studding the territory

formerly under their pastoral care and jurisdiction. Institutions of religion, education and charity would greet their eye; parochial schools, generously and willingly supported, would give them assurance that the children, the hope of the future, have every means placed within their reach to keep them in the Faith; they would also find a zealous clergy, devoted religious, and a generous laity.

The following table will show at a glance the marvelous growth of the Catholic Church in Northern Ohio and in the diocese of Cleveland, between 1817 and the end of the year 1900:

TABLE.

| YEAR. | Churches. | Priests (Secular and Regular) | Female Reli- gious Com. | Chari- table Institu- tions. | Educa- tional Institu- tions. | Paro- chial Schools. |
|---------------------------|---|--|--|--|--|--|
| In Northern Ohio..... | <div> <div>1817</div> <div>.....</div> </div> <div> <div>1827</div> <div>2</div> </div> <div> <div>1837</div> <div>14</div> </div> | <div>.....</div> <div>1</div> <div>7</div> | <div>.....</div> <div>.....</div> <div>.....</div> | <div>.....</div> <div>.....</div> <div>.....</div> | <div>.....</div> <div>.....</div> <div>.....</div> | <div>.....</div> <div>.....</div> <div>.....</div> |
| In Diocese of Cleveland.. | <div> <div>1847</div> <div>42</div> </div> <div> <div>1857</div> <div>78</div> </div> <div> <div>1867</div> <div>150</div> </div> <div> <div>1877</div> <div>190</div> </div> <div> <div>1887</div> <div>225</div> </div> <div> <div>1900</div> <div>268</div> </div> | <div>21</div> <div>54</div> <div>90</div> <div>158</div> <div>187</div> <div>275</div> | <div>3</div> <div>7</div> <div>9</div> <div>17</div> <div>18</div> <div>18</div> | <div>.....</div> <div>3</div> <div>5</div> <div>10</div> <div>16</div> <div>18</div> | <div>1</div> <div>4</div> <div>5</div> <div>7</div> <div>8</div> <div>13</div> | <div>.....</div> <div>7</div> <div>70</div> <div>110</div> <div>126</div> <div>144</div> |

PART III

SECTION I

PARISH AND MISSION CHURCHES

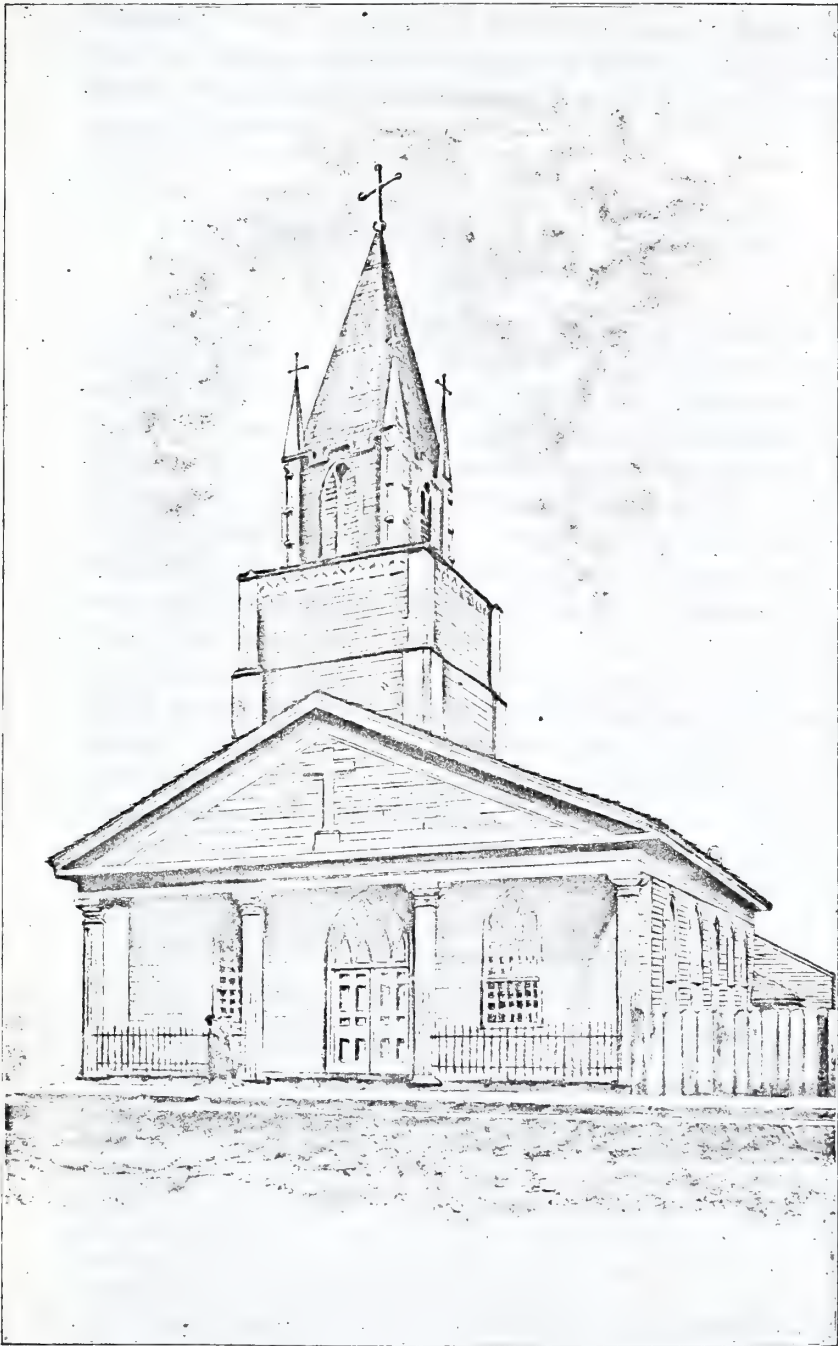
PREFATORY REMARKS.

UNFORTUNATELY for history and the historian, prior to 1878 there was no uniform method or system in the Diocese of Cleveland for the keeping of historical records of parishes, missions and institutions. Only in a few parishes were they kept at all. Hence, the early accounts of most parishes and missions depend largely on tradition, and are, consequently, in many instances deficient as to dates and facts. In the above mentioned year Bishop Gilmour introduced, among other annual blanks, to be filled in by pastors, and heads of institutions, one, containing a request for annual historical data. In the Synod of 1882 it was also made obligatory on all pastors to keep a record of events happening in their respective parishes each year. In 1878 Bishop Gilmour also sent out a blank form in which he asked for historical data, beginning with the organization of each parish, mission and institution. The result of the Bishop's efforts in this respect was, that a large amount of historical information was gathered, and is now on file in the Diocesan Archives. This required a great deal of research, and a sifting of facts from fiction. Later on, the pastors, as also the superiors of the religious, educational and charitable institutions, were asked to write, or cause to be written, historical sketches of their respective parishes, missions and institutions. This request received a prompt and kind response. Most of these sketches appeared in the *Catholic Universe* between 1880 and 1900. Recast, and brought down to December 31, 1900, by the writer, they form the subject matter of Sections I, II, III and IV of this part of the Diocesan History. The sketches of the older parishes will portray to the reader the struggles and trials endured, and the sacrifices made by the pioneer priests and laity in behalf of

religion; how, in poverty, they erected humble chapels and churches, of little or no architectural pretension; how they gave generously of their limited means to the support of the church and to charity; how they were not "fair weather Christians," but in spite of distance and inclement weather, would go many miles, in order to assist at divine services and receive the sacraments. From the following parish sketches the present generation of Catholics may learn salutary lessons in fidelity towards God, the Church and their fellowmen, as it is exemplified in their forefathers. There will also be found accounts of trouble and discord that marred the peace of parishes, and scandalized the faithful. But it is the historian's duty to chronicle the evil deeds, as well as the good—those, as a warning against evil doers "whose deeds live after them;" these, for the edification of all; and both, as necessary for a truthful history. The true historian can not, will not, create facts, but he must record them fearlessly, honestly and impartially, without personal bias. This has been the writer's endeavor, in giving a running account of the diocesan history, as contained in Parts I and II of this volume; as also in the sketches contained in Part III.

A certain sameness in the description of churches, development and history of congregations, or institutions, is unavoidable, but will be offset, in a measure, by the fact, that each sketch will be of special interest to those in any way connected with it.

A difficulty that presented itself to the writer was the order in which the sketches should appear—whether alphabetically, by places, or according to the date when parishes, missions or institutions were established; or whether to arrange the sketches of churches, etc., according to their location in counties, in alphabetical order, as has been done in some diocesan histories. The writer found objections to all of these methods, but the least to a strictly alphabetical order, according to places. This method he finally adopted, but thought it proper to give precedence to Cleveland, as the Episcopal city, beginning with St. Mary's Church, on the "Flats," which was Bishop Rappe's first Cathedral, serving as such until November, 1852. Its sketch is succeeded by that of St. John's Cathedral, and by those of the other city churches. These in turn are followed by the sketches of churches located outside of Cleveland, arranged alphabetically according to places.



ST. MARY'S CHURCH, "ON THE FLATS," CLEVELAND.
The first Catholic Church in that city (1838).

The same order is observed in places having more than one church. This arrangement of sketches will make it easy to find the sketch of any church in the diocese, without having to refer to the index of churches.

ST. MARY'S CHURCH, ON THE "FLATS," CLEVELAND.

When the Rt. Rev. Amadeus Rappe arrived in Cleveland, in October, 1847, as the first Bishop of the recently erected diocese of Cleveland, he found but one church in his episcopal city—St. Mary's, located on the Flats, at the corner of Columbus and Girard streets—of which the Rev. Maurice Howard was pastor since 1846. It had been in use since 1840, and served all the Catholics of Cleveland and the immediate vicinity during that time. For a more detailed account of its history, prior to 1847, the reader is referred to the sketch of "Early Catholicity in Cleveland," on pages 61 to 67, of this volume.

Soon after his arrival the Bishop saw the pressing need of better and more ample church facilities for the rapidly increasing number of Catholics in Cleveland, the church on the Flats having become much too small to accommodate them. Besides, the Germans were clamoring for sermons in their native tongue. He secured the aid of two Sanguinist Fathers from Thompson, Seneca county, the Revs. Matthias Kreusch and Jacob Ringele, to minister to the Germans, who now began to have separate services in old St. Mary's. The *Cleveland Herald* of March 16, 1848, has the following item, bearing on the above statement:

"The Catholic population of our city and immediate vicinity now numbers about 4,000, and the wants of the people require a much larger and more central place of worship than St. Mary's Church. An effort will be made to build a cathedral the present year, and for this purpose the well known liberality of our citizens will be appealed to. * * A site for the location of the cathedral at the head of Superior, and the corner of Erie and Meadow streets, has been purchased, and we have seen a drawing of the proposed edifice, which will add very much to the good taste and inviting appearance of our beautiful young city."

On October 23, 1848, the Bishop purchased from Thomas May, five lots adjoining those secured in 1845 by the Rev. Peter

McLaughlin. On one of these lots, immediately east of the present Cathedral, and on the site now occupied by the episcopal residence, he had a temporary frame structure erected, known as the Church of the Nativity. Mass was celebrated in it for the first time on Christmas, 1848. The building served as a "chapel of ease" to St. Mary's on the Flats, till the completion of St. John's Cathedral, in November, 1852.

In January, 1848, the Rev. Louis De Goesbriand succeeded Father Howard in the pastorate of St. Mary's, and was also appointed Vicar General to Bishop Rappe, retaining the latter position till his consecration as Bishop of Burlington, in October, 1853. Father De Goesbriand was assisted during the time of his pastorate of Cleveland's first and only congregation by the Rev. James Conlan, and occasionally by the above named Sanguinist Fathers.

As stated in the above prefatory remarks, St. Mary's Church on the Flats, at the time the only church in Cleveland, served also as the first Cathedral, from October, 1847, until November 7, 1852. On the last mentioned date the present Cathedral, at the northeast corner of Superior and Erie streets, was finished and consecrated. St. Mary's was then assigned to the Germans who were placed under the pastoral care of the above mentioned Sanguinist Fathers and the Rev. Nicholas Roupp, till the advent of the Rev. John H. Luhr, February, 1853. He was appointed their first resident pastor. As the Catholic Germans lived too widely separated to make St. Mary's a convenient place of worship for all, Father Luhr's proposition, to have those living east of the river organize as a distinct congregation, was approved by Bishop Rappe, who authorized them to purchase a site for church purposes at the corner of Superior and Dodge streets. This was the beginning of St. Peter's congregation.

The Germans living west of the river were formed in November, 1854, as a congregation under the title of St. Mary's of the Assumption, and were given the use of the church on the Flats, till the dedication of their present church, on Jersey street, in 1865. The Revs. J. J. Kramer, F. X. Obermueller, and James Hamene had successive charge of St. Mary's congregation, till the last mentioned year. From 1865 to 1879 old St. Mary's was the cradle of the following congregations: St. Malachy's, 1865; St. Wenceslas',

(Bohemian), 1867; Annunciation, (French), 1870. The Catholic Poles of Cleveland were the last to occupy the venerable proto-church of Cleveland, viz.: from 1872 to 1879, when they organized as St. Stanislas' congregation. In 1879 the old church was practically abandoned, as the Catholics residing in its neighborhood were not sufficient in number to warrant the organization or maintenance of a congregation. On the Feast of Epiphany, January 6, 1886, Bishop Gilmour directed his Vicar General, the Rt. Rev. Mgr. Boff, to celebrate High Mass in it—the last divine service within its hallowed walls. It was a typical winter's day, with plenty of snow and ice covering the interior of the building, open for long to wind and weather. Two years previous a ruthless storm had blown down its much decayed spire, and the cold blasts had full sway in the church through broken roof and almost paneless windows. The forlorn looking edifice was packed to overflowing with an interested audience, composed largely of the old Catholic settlers of Cleveland, who had worshipped within its sacred walls in earlier years, when they were in the prime of life and the church attractive in appearance. The old mother church of Cleveland's Catholics then looked tattered and torn, while her daughters, decked in splendor, were carrying on high in every part of the city, the Sign of Redemption on lofty tower or graceful spire.

After Mass a general desire was expressed to have the church repaired and put in as good condition as it was when first built—thus to be preserved as a relic for future generations of Catholics in Cleveland. An opportunity was offered to put into execution this laudable sentiment, by contributing the money necessary for the proposed expenditure, estimated at about \$2,000; but the project failed. Hence, the tooth of time was allowed to still further gnaw at the venerable church. Meanwhile the heirs of the original grantors of the lots, on which the church had so long stood, sued for reversal of title to said lots, owing to non-fulfillment of conditions, mentioned in the deed of transfer. They based their suit on this fact, that now and for some years past the church had not been used and that there was no Catholic church in use in the part of the city known formerly as Cleveland centre. The suit was heard in the Court of Common Pleas at its session in the spring of 1888. A compromise decree was issued ordering the sale of the lots, the proceeds to be divided equally between the diocese of

Cleveland and the heirs of the original grantors. To clear the lots preparatory to their sale Bishop Gilmour had the church torn down in September, 1888.

Thus passed out of existence the first landmark of Catholicity in Cleveland. Among the laymen, who by their zeal and generosity aided in organizing the first Catholic parish and in building the first church in Cleveland, the following deserve special mention: Messrs. Detmer, Golden, Wegmann, Feeley, Lawler, Toole, J. Wamelink, Duffy, Allwell, W. J. Runcie, Henry Kramer, Schwind, Byrne, Hanlon, J. Smith, McCarthy, Fitzpatrick, H. Wolke, Kelley, Kenny, Keenan, McNally, Cahill, Gibbons, Crosby, Rogers, McCaffrey and Mathews. Mr. J. T. Wamelink, for many years the efficient organist of St. John's Cathedral, when a boy of fourteen was the first organist of old St. Mary's Church.

And who will recount the many happy recollections centered around the church on the Flats—now no more! Many a joyful scene was witnessed within its hallowed enclosure; many a tear of sorrow and sadness dried by the consoling words of confessor or preacher. In it marriage vows were pronounced, baptismal waters poured, and the last sad rites of burial performed for thousands of Cleveland Catholics. Although old St. Mary's Church is of the past, its sacred memories will remain enshrined in the hearts of the Catholic pioneers of Cleveland and their immediate descendants, till the last of them shall have passed from mortality to immortality.

ST. JOHN'S CATHEDRAL, CLEVELAND.

As stated in the preceding sketch of St. Mary's Church, on the Flats, Bishop Rappe, soon after his arrival in Cleveland, found it of imperative necessity to provide church facilities for the rapidly growing Catholic population of his episcopal city. He also felt it necessary to take measures for the erection of a Cathedral that should be a credit to the diocese which he had been called to rule as bishop. Hence in the early part of 1848, he determined that the lots bought by the Rev. Peter McLaughlin, in the face of severe adverse criticism, in 1845, at the head of Superior street, on Erie, then the eastern boundary of the city, should be the site for the prospective

Cathedral. On October 23, 1848, he bought five lots adjoining to the east those already secured. The purchase price was \$1,250. On one of these lots, immediately east of the present Cathedral, and on the site of the Bishop's residence, a temporary frame structure, 30 by 60 feet, was erected. It was known as the Church of the Nativity. In it Mass was celebrated for the first time on Christmas Day, 1848. On week days the sanctuary of this chapel was closed from view by folding-doors and the nave was used as a school—the first parochial school in the city of Cleveland. Bishop Rappe knew full well the necessity of a Christian education for the young. The grain of mustard seed sown in the old chapel was destined to a marvelous growth. The people of the Cathedral parish were taught from the beginning, as they are taught today, that a Catholic school building is as necessary for their spiritual welfare as is a Catholic place of worship. The blessings which have marked the history of the parish, humanly speaking, had their origin in that humble little school room. The noble building, which of late years their generosity erected, is the last striking monument of the constant fidelity of the people to the vital cause of Catholic instruction for their children.

Before the opening of the Chapel of the Nativity work had been begun upon the new Cathedral. On Sunday, October 22, 1848, the corner-stone was laid. It was a day of great rejoicing, and of disgraceful scenes. The venerable Bishop Le Fevre, of Detroit, preached at St. Mary's in the morning. In the afternoon a large procession started from St. Mary's, on the Flats, to the site of the new Cathedral. Whilst passing up Superior street, those in the ranks were insulted and derided by non-Catholics. The disgraceful scene of bigotry was repeated after the impressive ceremony had begun. Bishop Timon, of Buffalo, preached on the occasion. Hardly had he announced his text when he learned that prejudice and intolerance, which a few years before seemed dead, still lived in their savage ferocity in a city, in whose prosperity and advancement Protestants and Catholics were equally interested. But, in spite of the rude interruptions on the part of the rabble, the corner-stone was laid and the sermon was preached. To their honor be it recorded, that there were many Protestants present whose indignation towards the offenders was as great as that of the insulted Catholics. The foundation of the Cathedral was completed in the

fall of 1848, and the superstructure was commenced in the spring of 1849. To meet the great outlay, Bishop Rappe had to appeal to the charity of more prosperous congregations elsewhere, in the United States, as well as in Europe, as his own faithful people, though numerous, had for the most part only poverty to their credit. For this purpose he went to Europe in 1849, and secured considerable financial aid in his native France. He also visited Cincinnati and other cities in this country in 1851, for the same object. The Very Rev. Vicar General, Louis De Goesbriand, also assisted the Bishop in raising funds for the new church. Meanwhile the building slowly and steadily progressed. The brick work and the roof of the building were finished before the winter of 1850. All the slates for the roof were imported from Wales and were put on with copper nails. The drawings for the finishing of the interior were made by the well-known architect, P. C. Keily, recently deceased, who had just finished St. Patrick's Church in Newark, N. J., and was then beginning his brilliant career as a designer of church buildings. St. John's Cathedral was consecrated November 7, 1852.

The *Cleveland Herald*, of November 8, 1852, gives the following account of the consecration of the Cathedral:

"* * The consecration services were witnessed Sunday forenoon [November 7th], by a very large audience. Owing to the rough weather on the lake, the Bishops of Boston, Buffalo and Detroit were not present. The Cathedral was consecrated by the Most Rev. Archbishop Purcell of Cincinnati. * * The Rt. Rev. M. J. Spaulding, Bishop of Louisville, delivered a brief and appropriate discourse, and High Mass was celebrated by the Rt. Rev. Bishop Rappe, of Cleveland; in the afternoon Vespers, and a sermon in German, by the Rev. Mr. Luhr, of Canton.

"In the evening Archbishop Purcell delivered an able and eloquent discourse on the progress of the Catholic Church, particularly in the United States and in the west. He referred to the time when the Babe of Bethlehem had not even a stable wherein to lay His head in a village now grown to be the beautiful Forest City; to the first meetings of a feeble band of Catholics in Shakespeare Hall. He made mention of the donation, by liberal citizens, of the site for St. Mary's Church, and of the progress of that church to the splendid sanctuary this day consecrated. The eloquent prelate paid a warm tribute to the self-sacrificing labors of Bishop Rappe; to his devotion in leaving his pleasant home in sunny France on a mission of mercy among the sons of toil on the

then sickly Maumee; spoke of his sharing the humblest cabin with the poorest of his flock, and of the high reward which has attended his faithful ministration."

The Cathedral is a plain, substantial brick edifice, facing on Erie street. It is 170 feet long by 75 feet wide, and has a seating capacity for about 1,500 persons. The interior is of Gothic finish, and few churches in this country equal it in its interior beauty. Its acoustic properties are excellent. The grand organ, after almost a half century of service, has a fullness and depth of tone surpassed by few, if any, in Cleveland.

In 1853 the Cathedral's first pastor, the Very Rev. Louis De Goesbriand, V. G., was consecrated Bishop of Burlington. After that time Bishop Rappe himself assumed the immediate pastorship of the Cathedral, and retained it until his resignation, as Bishop of Cleveland, in 1870. The Very Rev. Edward Hannin was then appointed Administrator of the diocese, and took charge of the pastoral affairs till the advent of Bishop Gilmour. Father Hannin established St. Columbkille's parish in 1871, by detaching that part of the Cathedral parish east of Perry street. Bishop Gilmour, however, for reasons that were given him, thought it best to discontinue St. Columbkille's as a parish, and made the church a chapel of ease to the Cathedral, which it continued to be until 1900.

Owing to the heavy burden of administering a vast diocese, Bishop Gilmour did not wish to assume the immediate pastorship of the Cathedral, as Bishop Rappe had done. He therefore determined to give it a pastor whose position would be similar to that of other pastors in the diocese. In October, 1872, the Very Rev. Felix M. Boff was appointed pastor, and in May, 1873, he was also made the Bishop's Vicar General. Father Boff was most faithful in the discharge of his pastoral duties, as he was also successful in forwarding the temporal interests of the parish, in spite of the financial depression which followed the panic of 1873. The principal event of his pastorate was the building of the Bishop's residence, adjoining the Cathedral, on the east, facing Superior street. It serves the double purpose of pastoral residence and diocesan headquarters, and is a handsome, imposing structure of brick, three stories high. Father Boff's pastorate lasted four years. Owing to ill health he resigned in the summer of 1876, and later, in 1879, accepted the chaplaincy of Villa Angela, at Notting-

ham, where he has since resided. In appreciation of his faithful services to religion, the Holy Father, Pope Leo XIII, raised him in 1885, to the dignity of Domestic Prelate, with the title of Rt. Rev. Monsignor.

The Rev. Thomas P. Thorpe was appointed Father Boff's successor in the pastorate of the Cathedral, in June, 1876. The improvements and the great works completed under his inspiration and direction during his administration of seventeen years are a lasting monument to his energy and success. Shortly after he took charge of the parish he began to inaugurate many improvements. In the autumn of 1876 the renovation of the chapel and the Cathedral Hall (for many years known as "Father Mathew Temperance Hall"), was accomplished. Many congregations had gone out from the Cathedral, some of which had built costly churches and spacious schools, and yet the old mother-church remained unfinished. Dingy, and dimmed by the wear and weather of over twenty-five years, it was thought highly decorous that the old church should be brought at least on a par with the less pretentious of her children. In the autumn of 1878 the work of renovation was begun. The front was entirely remodeled, and richly ornamented with heavy, carved, sandstone trimmings. In 1879 the spire was completed. Its graceful outlines attract the eye of the observer. Surmounted by a burnished cross, it shoots up two hundred and forty feet from the pavement. The Cathedral grounds were also enclosed with a neat iron fence.

In 1884 the interior of the church was thoroughly renovated and most artistically frescoed in oil. The main altar was regilded and a massive episcopal throne erected with sanctuary seats opposite. Two side chapels were constructed and ornamented with exceedingly good taste. The side altars, the episcopal throne, sanctuary seats, altar railing, station frames, etc., are all in black walnut. The two porphyry vases, nearly ten feet high, which grace the high altar, were imported from Italy and presented to the Cathedral by Bishop Gilmour.

The first parochial school in the Cathedral parish was held in the Chapel of the Nativity, as already mentioned. St. John's school for boys was erected in 1857; and in 1867 the old Cathedral Hall, the chapel and the school for girls were completed. Before the erection of these buildings, the boys of the parish were taught by

lay teachers, principally seminarists, in a building in the rear of the episcopal residence on Bond street; and the girls by the Ursuline Sisters in a range of one-story buildings skirting Euclid avenue, in front of the old Ursuline Convent.

In 1888 the new school building was begun. The old school and the Temperance Hall were torn down. Many dear and cherished memories were connected with these buildings. Our young men, now fighting the battle of life nobly and well, look back to the days of Brother Thomas and Brother Michael, and speak with enthusiasm of these able educators and of the old Cathedral school. The new building is a magnificent structure. There are accommodations for about a thousand pupils. In the middle of the ground floor is the chapel dedicated to the Blessed Virgin, and beautifully frescoed and furnished. A large hall for assembly purposes, concerts, etc., occupies the most of the upper story. There are also rooms for societies and sodalities. The cost of the building was about \$55,000. By the energy of the pastor and his able assistants, and through the generosity of the congregation, this large sum was paid within the space of three years.

At the request of Bishop Gilmour a distinguished honor was conferred on Father Thorpe, in March, 1891. The Holy Father granted him the title of Monsignor, with the rank of Cameriere, a dignity which, on petition of Bishop Horstmann, was raised in 1895 to that of Domestic Prelate to His Holiness.

On November 13, 1893, Monsignor Thorpe resigned the pastorate of the Cathedral, and at his own request was transferred to the Immaculate Conception parish, Cleveland, whence he had come, seventeen years before, to begin a most successful career as pastor of St. John's. The Rev. George J. Vahey, who had been a curate at the Cathedral since 1888, was appointed acting pastor, on Monsignor Thorpe's departure, and in December, 1895, was given full pastoral charge of St. John's. This he held until November, 1900, when he was transferred to St. Columbkille's, Cleveland, now made a regular parish. Father Vahey's administration of the Cathedral parish was eminently successful.

The Rev. Patrick Farrell, D. D., was appointed acting pastor immediately after the transfer of Father Vahey, and holds that position at present. With the experience he gained as curate, since December, 1891, and the excellent work he did during that time,

the spiritual and temporal interests of the parish, it need hardly be said, will receive the same careful, conscientious attention, as was given them by his predecessors.

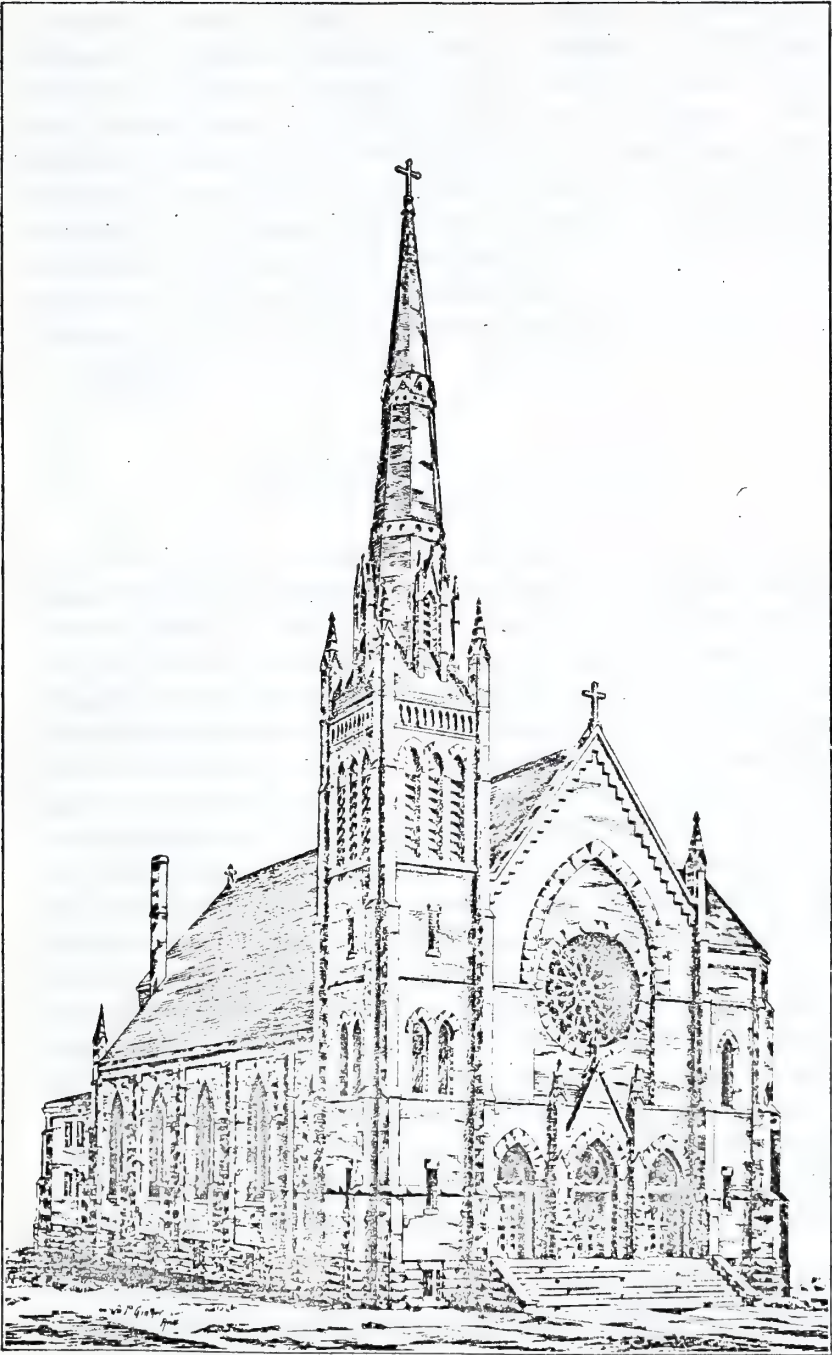
Financially, the Cathedral parish is in excellent condition—without a dollar of debt, thanks to the energy of the clergy and the unvarying generosity of the people. They can now truthfully say that, after long years of struggle and generous giving, no one but God has a claim on the magnificent property dedicated to His glory and their use.

The parish schools, ever first in the hearts of the clergy, and in the self-sacrificing devotion of the people, are second to none in Cleveland. At an annual expense of about \$5,000, nearly seven hundred children are here given a thoroughly Christian and secular education. Ten efficient teachers are employed—five Brothers of Mary and five Ursuline Sisters. Not only is the elementary training excellent, but a higher course of studies, including typewriting and stenography, has also been added.

The spiritual condition of the parish has always kept pace with its temporal condition. Societies for both sexes, and covering all needs, are organized and flourishing. The public services are edifyingly attended and the Sacraments frequented, and evidences of a living faith are seen on all sides. May the future history of the Cathedral parish be as bright, as honorable, as its past.

In this sketch has been recorded the successful administration of St. John's Cathedral parish, under the various pastors. But, this success could not have been achieved by them, unaided. Each had faithful co-laborers, who shared with them the trials, difficulties, and strain of pastoral work. Hence, their names also deserve to be here recorded. However, in so doing, it would be impossible to give in each instance, the exact length of time of service, without error as to dates. The list, beginning with 1852, will therefore simply give their names, in the order of time each of the priests was appointed curate. Following is the list of their names, as far as they could be gathered from the parish and diocesan records:

The Reverends James Conlan, Alexis Caron, Z. Druon, J. B. Marechal, B. Carraher, Thomas Walsh, Edward Hannin, John B. O'Connor, Eugene M. O'Callaghan, Thomas P. Thorpe, John P. Carroll, Timothy M. Mahony, Thomas Carroll, Joseph F.



ANNUNCIATION CHURCH, CLEVELAND.

Gallagher, James O'Reilly, Francis Berthelet, Edward Mears, Thomas J. Conlan, Michael Ivers, Cornelius J. O'Callaghan, William McMahon, Thomas F. Mahar, D. D., Charles V. Chevrault, James Treacy, John O'Connor, George J. Vahey, Denis J. Stafford, James J. Quinn, William J. Smith, John Walsh, Thomas F. Mahon, James H. Halligan, Patrick Farrell, D. D., George F. Murphy, D. D., James F. Donohue, Patrick C. N. Dwyer, Hugh Rafferty, Thomas Keelan, Raymond Mylott, Jeremiah P. O'Connor, John J. Boyle, John Berthelot, John J. Dacy, J. C. Herr, Charles A. Martin, and the present curates, the Reverends Thomas C. O'Reilly, D. D., and Patrick J. O'Connell.

ANNUNCIATION CHURCH, CLEVELAND.

The Catholic French of Cleveland, unlike the Catholics of other nationalities in this city, were never of sufficient strength, nor so closely grouped, as to be able to form themselves into a congregation exclusively of their own tongue, but living scattered throughout the city they attended the church nearest to them. Thus they were deprived of the advantages of sermons and instructions in their own language. Bishop Rappe, full of zeal for the spiritual welfare of all his flock, resolved to organize a French congregation and thus bring the scattered elements together as best he could. To this end he directed the purchase of a lot at the corner of Hurd and Moore streets, on August 7, 1868. It was paid for, about 1870, through the exertions of the Rev. Augustine Grandmougin, pastor of St. Augustine's church, Cleveland. Two years after the purchase of the lot the Rev. Andrew Sauvadet was appointed pastor of all the French of Cleveland, and under his direction a plain but neat and commodious frame church was built, which was opened for divine service for the first time on the third Sunday of October, 1870, and placed under the patronage of St. Mary of the Annunciation. The upper portion of the building was used as a church, and the lower story was divided into two school rooms.

As the number of French families identifying themselves with Annunciation Church was not, as it never has been, sufficient to

meet the expenses connected with the support of church and school, a portion of St. Patrick's congregation was added, thus making Annunciation Church about two-thirds English and one-third French.

From the beginning—for nearly eighteen years, Annunciation Church had been burdened with a heavy debt, incurred in building the church, and for the purchase of several additional lots and residences for the pastor, and for the Sisters of the Humility of Mary, who have had charge of the parish school since it was opened, in 1872.

The present pastor, Rev. Augustine Gerardin, received his appointment in April, 1878. He set to work at once to pay off the debt, at that time about \$10,000. This was by no means an easy task, as with the financial depression, then still existing, and the poverty of many of his people, he had hard work to meet even the current expenses of the parish. However, the debt was gradually diminished, and fully paid in 1888. By this time the need of a more substantial church, to replace the frame edifice, became almost imperative. Father Gerardin succeeded in putting aside from the annual parish income a fair sum to serve as the nucleus for a building fund. As the site for the proposed new church had to be located next to the old edifice, and on the lot covered by the pastoral residence, Father Gerardin purchased, on March 19, 1892, a lot in the rear of the frame church, fronting on Moore street. The brick house on the lot he had fitted up as a pastoral residence, his former residence having been given in exchange for the excavation made for the new church. In May, 1896, with \$11,000 in the parish treasury, work was begun on the new brick church. The cornerstone was laid by Bishop Horstmann on Sunday, July 12, 1896. The church, which is of French Gothic architecture, was brought under roof the same year. In order not to overtax his people, and to reduce the debt already incurred, Father Gerardin postponed the completion of the church until 1898. At an expense of nearly \$11,000 he then had the entire church finished, including frescoing, pews, three beautiful altars, stained glass windows, making it one of the neatest and most attractive churches in the diocese. On Sunday, September 25, 1898, this new temple was solemnly dedicated to Almighty God by the Rt. Rev. Bishop Horstmann. The

impressive ceremony was witnessed by many priests and a very large concourse of people. It was a day of great joy for the pastor, and for his people, whose generosity made it possible to build the beautiful church. The debt (\$8,000) as compared with the property owned by the congregation, is insignificant, and will be cancelled in a very few years. In fact, most of the debt would have been paid by the end of the year 1900, had not the pastor been obliged to relinquish all duty for nearly one year, owing to serious illness, consequent on his arduous labors in connection with the new church. During Father Gerardin's absence in Europe, for the benefit of his impaired health, the Rev. L. J. Wickart, of the Detroit diocese, had charge of the parish, from September, 1899, till May 1, 1900. An excellent spirit prevails in the parish, and the parochial school is in a very satisfactory condition.

HOLY NAME CHURCH, CLEVELAND.

The first Catholics to settle in the south part of Cleveland, formerly known as Newburg, were John Cahill, Michael Keegan, Denis Sexton and Daniel Gorman. They settled there with their families between 1850 and 1852. This small number of pioneer Catholics was soon increased by the arrival of others. For some years they attended Mass, either at St. Mary's on the Flats, or in the Cathedral basement. In April, 1854, Bishop Rappe himself said the first Mass in the village of Newburg, in Thomas Byrne's house. Later on the Revs. Michael O'Neill, Thomas Walsh, Edward Hannin, J. Salaun, A. Martin and E. M. O'Callaghan did the same in the house of Patrick Potts. In October, 1861, Father O'Callaghan (who attended Newburg from the Cathedral as a station, 1860-61), purchased two lots at the corner of Miles Park and Woodland Hills avenues. The purchase was made through Patrick Potts, in spite of bigoted opposition on the part of land owners who refused to sell lots for a Catholic church. The Rev. Francis Sullivan succeeded Father O'Callaghan in November, 1861. For a short time he said Mass in the house of Patrick Potts, and later in the old town hall on Miles avenue. The corner-stone of the first church (a stone structure), to be known as the Holy

Rosary Church, was laid in June, 1862, by Vicar General Caron, who also attended Newburg for a short time from the seminary. The first High Mass was celebrated in the new town hall on Miles avenue, in June, 1862, by Father Sullivan. The hall was used for divine services until the church basement was finished. In July, 1863, the Rev. Jacob Kuhn was appointed the first resident pastor of Newburg. Under his direction, the church walls and roof were finished. The basement was fitted up for church and school purposes, and was used for the first time in the spring of 1864. On December 14, 1863, Father Kuhn purchased for \$600 the house and lot adjoining the church. The house was enlarged and fitted up for the pastoral residence. In 1867, Father Kuhn was succeeded by the Rev. John Daudet, during whose pastorate the church was plastered and put into proper condition for divine service. He also purchased for \$1,000 an additional parcel of land to the rear of the church. The abandoned factory located on it he had converted into a school, which shortly after was put in charge of the Sisters of the Humility of Mary. About this time also several large rolling mills were established in Newburg and soon attracted many skilled laborers, thus greatly enhancing the Catholic population of the town. On January 1, 1871, the Rev. Joseph F. Gallagher began his pastorate of Holy Rosary parish, which had greatly outgrown the church. This he had enlarged at once by adding a frame sanctuary. He also made many necessary improvements in and about the church property.

As both Cleveland and Newburg were rapidly growing cities, it became a certainty that the gap between them would very soon be filled and both united. Father Gallagher acted on this certainty, by securing, on November 21, 1872, another large and more eligible school site on Broadway, the principal street in Newburg. On the property stood a frame house, which he had fitted up for a pastoral residence. It served as such until the completion, in 1893, of the present splendid residence, at a cost of \$18,000. Father Gallagher, ever a staunch supporter of the parochial school system, at once had plans prepared for a fine school building to excel, in size (seventy by eighty feet) and cost, any thus far erected in the Diocese of Cleveland. Bishop Gilmour laid its corner-stone in the early spring of 1873. The building was ready for occupancy in

the fall of the same year. It cost about \$35,000, and even now it ranks with the many large and fine school buildings in the diocese. In 1872, Father Gallagher engaged the Ladies of the Sacred Heart of Mary to take charge of the parish schools, and they have ever since conducted it to the entire satisfaction of the pastors and people. For about ten years, from 1881, the Brothers of Mary, of Dayton, O., had charge of the boys' department. The schools are in a flourishing condition. On September 23, 1879, Father Gallagher secured additional property for the prospective and much needed church, immediately adjoining the school lot on Broadway. The purchase price was \$6,800. In the early spring of 1881, ground was broken and the foundation begun for the new church. Bishop Gilmour laid the corner-stone on Sunday, May 8, 1881. The work of building was rapidly pushed till the roof was in place and the belfry completed. The erection of the spire was indefinitely postponed. Provision was made for a well-lighted basement, twelve feet high, and making an audience room nearly the full length and width of the church. The basement was blessed by Vicar General Boff, on September 3, 1882, and was then regularly used till the completion of the church proper, Mass being said occasionally in the old (Holy Rosary) church, until a mission given in January, 1883. At that time a Holy Name Society was organized. Its salutary effect among the men in Newburg, many of whom were addicted to the use of profane language, induced Father Gallagher to have the new church dedicated to the Most Holy Name of Jesus.

The great strike of 1882 injured to a large extent the business interests of Newburg, and was especially felt by the parishioners of Holy Name, as very many of them lost work and many in good positions were displaced. In spite of the years of depression following, Father Gallagher succeeded in considerably reducing the parish debt, besides meeting the heavy current expenses. The year 1886 promising a revival to some extent, Father Gallagher accordingly made preparation, in the fall of 1885, for the completion of the church in the following year. God had, however, ordained otherwise. He called Father Gallagher, after a very short illness (pneumonia), from his intended work, on January 30, 1886. His almost sudden demise was a great shock to his parishioners

and to all the people of Newburg, irrespective of creed. He was a man of affairs, and as such had great influence, both as a citizen and as a priest. He left a memory that will not soon be effaced.

The Rev. John T. Carroll, the present pastor, succeeded the lamented Father Gallagher in February, 1886. He had the unfinished interior of the church brought to completion in excellent taste. The dedication of the church took place on Sunday, May 22, 1887, Bishop Gilmour performing the ceremony. The church is of Gothic architecture, has no pillars, and is built of brick. Its length is one hundred and sixty feet, its width sixty-five feet, and the apse of the ceiling is sixty-five feet from the floor. The church is furnished with beautiful altars and neat pews of oakwood, and it has also artistic stained-glass windows, a profusion of statuary and oil paintings—mostly gifts from parishioners and societies; also a splendid \$5,000 pipe organ. The Church of the Holy Name is justly ranked among the largest and, interiorly, finest churches in the Diocese of Cleveland.

In 1890, the original lots occupied by Holy Rosary Church, school and parochial residence, were sold for \$6,500. Proceeds of the sale were applied on the purchase price of lots secured by Father Carroll the year previous, and intended for a pastoral residence site, built in 1893, as above stated. This purchase, with an additional strip of land, has made the property of Holy Name one of the most valuable in Cleveland.

In 1898, the east portion of Holy Name parish was cut off and organized under the name and patronage of St. Catharine. The handsome frame church, located on Woodland Hills avenue, served as a "chapel of ease" to Holy Name Church, until the appointment of the first resident pastor of St. Catharine's—the Rev. James J. Quinn, in 1899.

In 1899, an addition was made to the teachers' residence, which, besides affording more room for the Sisters, gave them a neat chapel, well furnished, and large enough to seat fifty persons. During the same year the large basement of the church was divided. One part of it was arranged and furnished for use as a hall, seating one thousand persons. The other portion serves as a chapel, seating three hundred persons. All the parish buildings are heated by steam. In the year 1900 was begun the work of

building a steeple and of renovating the interior of the church and furnishing it with electric lights. The parish is to be congratulated on having very little debt to meet.

The following priests filled the position of curate in Holy Name parish: Revs. James Monahan, from 1877 to July, 1880; F. J. O'Neill, July, 1880, to June, 1881; J. C. Desmond, July, 1881, to May, 1882; J. B. McGlone, May, 1882, to February, 1883; J. J. Clarke, November, 1883, to November, 1884; James P. Myler, January, 1885, to the time of his death, August, 1887; E. F. Rohan, January to February, 1888; F. B. Doherty, July, 1888, to December, 1889; J. J. Powers, January, 1890, to December, 1892; F. A. Malloy, December, 1892, to December, 1899; and the Rev. K. P. Banks, the present (1900) curate, since January, 1899.

HOLY ROSARY (ITALIAN) CHURCH, CLEVELAND.

In order to accommodate the increasing number of Italians in Cleveland (estimated in 1890 at about 3,000) a second congregation* was organized in January, 1892, composed of those Italian families living east of Willson avenue and in the neighborhood of Lake View Cemetery. They purchased a lot in April of the same year at the corner of Mayfield and East End avenues, and erected thereon the present neat, frame church at a cost of \$6,500. This building was begun in April and dedicated on the 20th of the November following, by the late Rev. F. Westerholt, delegated by the Rt. Rev. Bishop Horstmann.

Until the church was ready for use Mass was celebrated in a private house, from October, 1891, by the Rev. Joseph Stromia, who was appointed the first resident pastor of the new congregation. He was succeeded in October, 1893, by the Rev. Peter Riva, who, however, remained only until February, 1894, owing to difficulties that had been caused by a few refractory and un-Catholic members of the parish. He was an excellent, zealous priest and deserved better treatment at the hands of his people and countrymen than they accorded him.

Father Riva's successor is the present energetic pastor, the

(*) St. Anthony's Italian congregation, Cleveland, was the first to be organized.

Rev. Anthony Gibelli, who received his appointment in February, 1894. Under his prudent and firm direction, Holy Rosary has been steadily progressing in spirituals as well as temporals. An excellent spirit pervades the parish. Pastor and flock are one in sentiment; they work harmoniously for God and the best interests of the parish.

In 1896 a small but neat pastoral residence was erected for about \$900. It adjoins the church to the rear. In December, 1894, the Ursuline Sisters opened a Sunday School under the most trying difficulties; but one short year told what might be done with this highly gifted people, had they a parish school at their disposal. Over two hundred children are in attendance.

In 1896, a Sodality of the Blessed Virgin Mary was canonically established, and the meetings are well attended. The same year a sewing school was opened, and is conducted by the Sisters on Saturdays. Between sixty and seventy children, from the little tot of five years to the young lady, learned to do not only plain sewing, but to make their own dresses.

To the Sunday School department is attached a small library, the result of the children's work. It is hoped that its volumes will steadily increase in numbers.

Thus far the congregation has not been financially able to support a parish school.

HOLY TRINITY CHURCH, CLEVELAND.

Holy Trinity congregation, composed of Germans formerly identified with the Holy Family parish—later and at present known as St. Edward's—was organized by its present pastor, the Rev. Peter Becker, in August, 1880. The separation of the German families from the Holy Family parish, of which Father Becker was then pastor, had been approved by Bishop Gilmour, in December, 1879. Bishop Gilmour authorized Father Becker to secure lots for a church site, on Woodland avenue, between Giddings avenue and Brown street. Two lots were secured on May 27, 1880, for \$3,300. On one of these lots a neat two-storied frame

school house was built and fitted up in the summer of 1880, at a cost of about \$3,000, and placed in charge of the Ladies of the Sacred Heart of Mary as teachers. On the second lot a frame church (the present edifice) was begun in the spring of 1881. During the process of its erection the congregation had services in the Chapel of St. Joseph's Asylum. On August 28, 1881, the new church was solemnly dedicated to the Most Holy Trinity by Bishop Gilmour. The church is a very neat edifice, 45 feet wide by 108 feet in length. It has an ornate spire, 120 feet high, and three fine bells. They were blessed on October 9, 1881. The interior is tastily frescoed, and is furnished with three handsome altars. The complete edifice cost \$6,000.

Two lots located at the corner of Woodland avenue and Brown street, to serve as a site for the permanent pastoral residence, were bought in 1882 for \$6,500, and on January 19, 1889, an additional lot, situate between Woodland avenue and Brown street, was secured at a cost of \$1,500. A fine pipe organ, costing \$1,400, was bought in 1886. In September, 1890, a neat frame building, of one story, was erected to serve as a parish hall. Two years later the church was re-frescoed and both church and school were repainted, at an expense of \$1,000. In May, 1893, the present handsome pastoral residence, built of stone, was commenced, and finished a year later. It cost \$14,000, and is considered one of the best appointed buildings of its kind in the diocese. In 1898 the frame parish buildings were again renovated, stone flagging sidewalks laid, and a neat iron fence along the Woodland avenue front of the elegant church property erected, at a cost of over \$2,000. The congregation of Holy Trinity is entirely out of debt, although it received not a dollar from the mother parish, when the separation took place.

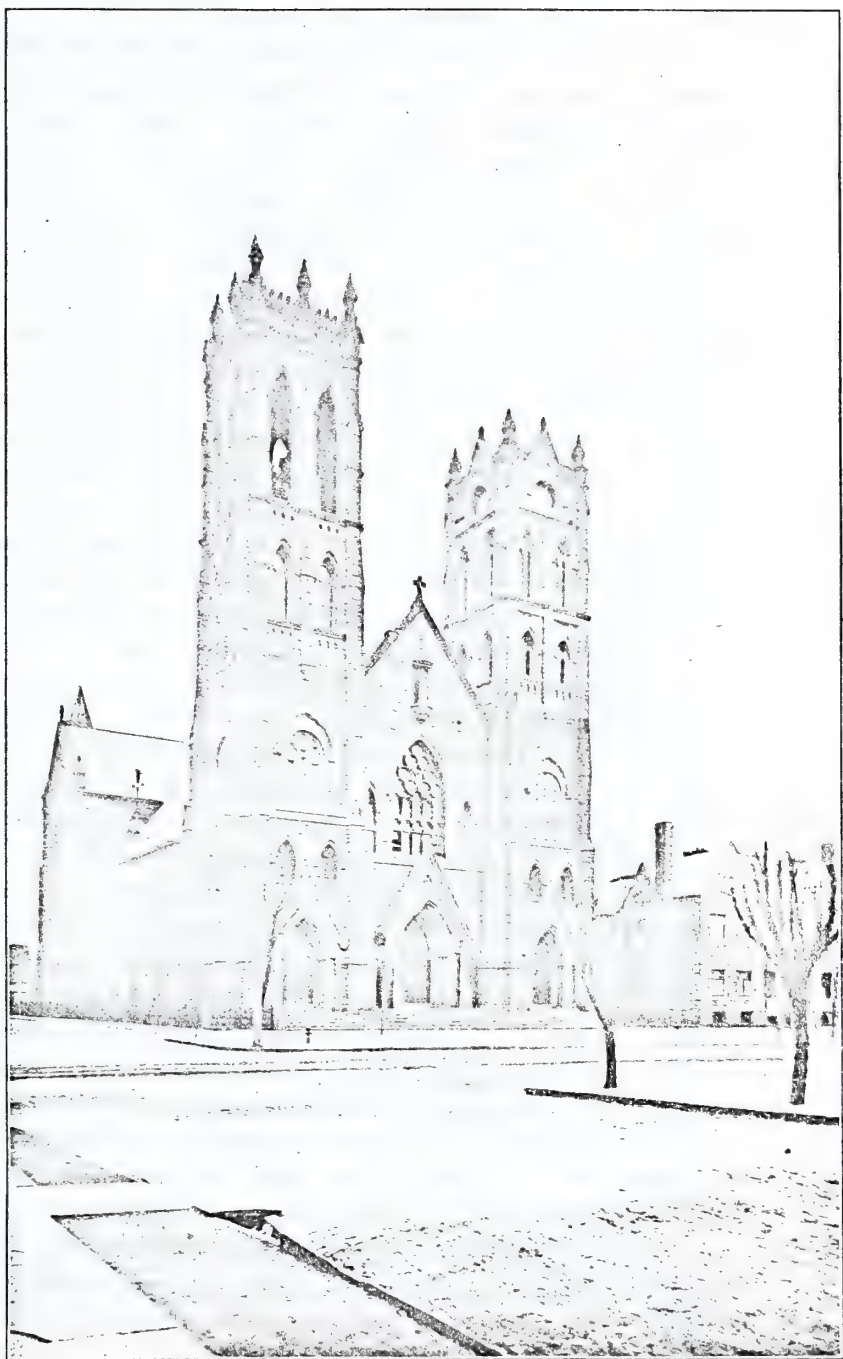
In September, 1899, the Ursuline Sisters took charge of the schools, and have since kept them up to the high standard which they attained during the time they were in charge of the Ladies of the Sacred Heart of Mary.

Spiritually and temporally the parish is in a very flourishing condition. Later on, when means will permit, a permanent church and school will be erected to replace the present temporary structures.

IMMACULATE CONCEPTION CHURCH, CLEVELAND.

The parish of the Immaculate Conception in Cleveland was established by Bishop Rappe in 1865. For ten years before that time Mass had been said every Sunday for the few Catholics in the neighborhood in a very modest little frame building, known at one time as the Church of the Nativity. Away back in the early fifties this little structure had been moved from the rear of the Cathedral to the site of the future parish church. In its new position it lost its former name, and became known as the Church of the Immaculate Conception. In this low-roofed, narrow, ill-lighted building, with a capacity to seat about two hundred people, the pioneers of the Immaculate Conception parish worshipped God for fifteen years. They were few, but earnest. Their rugged faith did not stop to consider the inconvenience of unpaved streets and unflagged sidewalks in their thankfulness for having a roof, though humble, under which to worship God. Their names should ever be held in benediction. Among them, James Watson, Owen Doran, Henry McGann, Daniel Mulcahy, Thomas O'Reilly, Patrick Fennell, Thomas Mahar, Denis Mulcahy, Thomas Maher, Donald McDonald, Andrew McNally, Myles Gibbons, Timothy Dineen, Denis Sheridan, and a few others, nearly all of whom have gone to their rest, deserve special remembrance. Nor did the church stand long alone. With that zeal for Christian education which marked his whole career, Bishop Rappe erected under the same roof two school rooms, into which the children of the vicinity were gathered and taught by the Ursuline Sisters, as they are now, from the very inception of the future parish. For ten years the church was attended by the priests of the Cathedral and the Seminary.

Under the watchful care of the good, old missionary Bishop, Dr. Rappe, the little congregation grew steadily. In 1865 it was given a resident pastor in the person of the Rev. Andrew Sauvadet, who had just arrived in Cleveland from Canada. He worked zealously in the formation of the parish, built a comfortable brick residence, also a school building, which still stands. In September, 1870, Father Sauvadet was transferred to the Church of the Annunciation on Hurd street, and was suc-



IMMACULATE CONCEPTION CHURCH AND PASTORAL RESIDENCE, CLEVELAND.

on the new building, in the erection of the temporary church, in current expenses and in incidental improvements, over \$66,000 in six years. In June, 1876, there was a change of pastors. Father Thorpe was called to the pastorship of the Cathedral, much to his regret, and the Rev. A. R. Sidley was brought from Lima to continue the work he had begun. The change was not pleasing to the congregation, and it manifested its displeasure by becoming less generous than it had been. The whole debt of the congregation, when the change of pastors occurred, was only a few hundred dollars, and yet, for various reasons, the new pastor deemed it prudent to partially suspend the work for nearly four years, and then only resumed it at the loss of the clere-story, the massive columns, the heavy cut-stone arches and the magnificent proportions of the interior.

But time demanded energy. The temporary building, erected in 1872, needed repairs. The congregation was rapidly growing in numbers, and better church accommodations was the cry. Accordingly, in the autumn of 1880, a public meeting of the congregation was held, and both pastor and people resolved that a loan be made and work, according to the changed plans, be resumed the following spring. Two years later found the old structure demolished, the new church enclosed and the basement used as a temporary chapel. Meanwhile another loan was effected, and with it the church was plastered, and provided with temporary altar and stained glass windows. The anxiously-awaited day had come, and on Sunday, the 31st of May, 1885, the Immaculate Conception Church was solemnly dedicated to Almighty God by Mgr. F. M. Boff, administrator of the diocese in the absence of the Rt. Rev. Bishop Gilmour, then in Europe.

During those years the congregation had grown apace. Iron mills had been multiplied and factories of various kinds spread themselves along the lake shore. Good wages rewarded labor and money became plentiful. The debt on the church was reduced by several thousand dollars, but yet \$24,000 remained as a lien. The old pastoral residence had become damp and unhealthy. To provide a new one, the debt and the completion of the edifice were put asid . The house was built at a cost of \$16,000. Father Sidley took possession in March, 1892. He had just recovered from a

severe attack of typhoid fever and had lost much of his energy. He was entirely relieved from all parochial work and care by his faithful assistants, the Revs. George F. Murphy, D. D., and Patrick Shea. Medical aid was always at hand, but his hour had come, and he peacefully sank to rest on Saturday, the 14th of October, 1893. He was buried with honor, and blessed by the tears of his people, on the 18th day of the same month, and immediately found a successor in the person of his predecessor, Mgr. T. P. Thorpe, who, after serving the Cathedral as pastor for eighteen years, was, at his own request, kindly sent back to his old charge by the Rt. Rev. Bishop Horstmann, on the 11th of November, 1893.

Looking around the new pastor found that the features of the congregation had entirely changed. The old mills had disappeared and given place to others far greater and more varied in their productions. But at that time the busy hum of industry was silent. Hundreds of willing workmen walked the streets in idleness. Hard times had set in. A debt of \$32,000 rested on the congregation, the church was unfinished and many necessary repairs and improvements pressed for attention. The people were apathetic, heartless and slow to be moved. Nothing daunted, the pastor went earnestly and immediately to work. The old school building was condemned as unsafe and unfit for use. This condemnation was removed by rebuilding the sustaining walls and arranging the interior, so that the rooms and halls could be emptied in a few minutes. New altars were placed in the chancel of the church. The interior was frescoed and entirely renovated. Massive oak-framed Stations were put in position and rich statuary added to the grace of the sanctuary. All this was the work of the dull years between 1893 and 1896. The intention of building two flanking, tapering spires was changed, and in 1898 a massive campanile of cut stone and rock-faced work, 149 feet 8 inches high was built. In 1899 a chime of eleven bells found place in that tower. In 1900 the clock tower, of the same material and architecture, was erected. The whole cost of the improvements, including the interior ornamentation of the church, was \$31,000, together with which over \$27,000 have been paid on the church debt, within the past seven years. Looking back to 1865, we find the Immaculate Conception starting on its road of progress with

a hundred families, poor, but generous, and blessed with a strong faith. In 1871 it lost a large territory, now an important part of the recently resuscitated parish of St. Columbkille, and with it almost as many families as it had gained in the first five years of its existence. In 1893, St. Agnes' parish was organized, and the Immaculate Conception was again called on to relinquish to the new congregation a large strip of territory, not thickly populated, it is true, but nearly a mile wide and two and a half miles in length. In 1898, St. Thomas Aquinas' parish came into existence and was entirely composed, both territory and people, of what belonged to the Immaculate Conception before its formation. The people of Glenville, receiving little benefit from the new church, demanded a pastor of their own.

The mission of St. Aloysius, to be taken off St. Thomas Aquinas' parish, will be formed on territory formerly belonging to this church. In the formation of these new parishes and the recalled activity of the old ones, the Immaculate Conception is now well circumscribed. But she has still the spirit of life strong within her.

Among the priests who served the parish as assistants, the name of Father James Quinn deserves special mention. He was appointed in November, 1893, and was a faithful, hard-working coadjutor to the present pastor for five years. Before him in a part of 1891 and 1892, the Revs. John Hannan and James H. Halligan were the earnest, painstaking assistants of Father Sidley. At a later date, the Rev. G. F. Murphy, D. D., and the Rev. Patrick Shea were the efficient assistants of Father Sidley at the time of his death. After Father Quinn, the Rev. R. B. Doyle served the parish for a year. The Revs. Thomas A. Quinn and John McInerney are now the assistants. Nor can the Fathers of the Society of Jesus be forgotten. They, brave sons of Loyola, always ready to lend their assistance, aided the present pastor for seven years.



CHURCH OF OUR LADY OF LOURDES, CLEVELAND.

OUR LADY OF LOURDES' (BOHEMIAN) CHURCH,
CLEVELAND.

The congregation of Our Lady of Lourdes' was organized by dividing St. Wenceslas' congregation in the year 1883. The Rev. Stephen Furdek was appointed its first pastor, and had charge until July 4, 1883, when he was assigned to St. Prokop's Church, Cleveland. His successor was the Rev. Thomas Schneider, O. F. M., until February 10, 1884, when Father Furdek again took charge of the parish. The first church was built in the year 1883. It was a frame building, 100 x 40 feet, and by direction of Bishop Gilmour was arranged for church and school purposes. The building cost about \$4,000. On the 15th of April, 1883, it was completed. On May 27th following it was dedicated by Bishop Gilmour. The parochial school was opened at the same time, with an attendance of 200 pupils, the number of which grew within one month to 400. Since its opening the school has been conducted by the Notre Dame Sisters, of Cleveland. Soon it was apparent that another building had to be provided for school purposes, as the existing school rooms were overcrowded. In October, 1884, the new building was ready for use, and at once 200 children took possession of it. A part of the building was fitted up for the residence of the Sisters connected with the schools. In 1886 another frame school building, containing four rooms, was erected in the rear of the pastoral residence. In addition to these rooms others had to be rented, to accommodate the increasing number of the school children.

In 1890 it was determined by the pastor and congregation to erect a brick church, as the frame structure had become much too small. Three lots, fronting on Randolph street, were bought during that year, for the site of the proposed new church. It was commenced in 1891, the Rt. Rev. Mgr. Boff, the Administrator of the diocese, laying the corner-stone on July 19. The church, a handsome Gothic edifice, 84 x 178 feet, with two spires, was brought under roof, and used for the first time on Christmas, 1891. It continued to be used in its interiorly unfinished condition for two years, when it was plastered, frescoed, adorned with stained glass windows, and furnished with beautiful altars, statues, etc. It

cost \$50,000, and ranks with the largest and best appointed churches of the diocese.

In 1897 the frame pastoral residence was considerably enlarged and thus made to serve its purpose admirably.

Father Furdek finding the work connected with his large parish, of over 800 families, beyond his strength, asked for an assistant. Bishop Horstmann granted his request by sending him, in January, 1899, as a co-laborer, the Rev. John W. Becka. Although the parish debt is considerable, there is a splendid church property to show for it, and as it is within easy grasp, it will be cancelled in a very few years.

A sad event is to be recorded, which happened in the beginning of the congregation and which almost dispersed its members:

In July, 1883, the pastor, Rev. S. Furdek, was removed to St. Prokop's Church, Cleveland. To Our Lady of Lourdes' Church was assigned, as his successor, the Rev. J. M. Koudelka. The congregation, excited by a few malcontents, refused to acknowledge Father Koudelka's appointment, and prevented him from entering the church and saying Mass. They insisted on the return of their former pastor, the Rev. S. Furdek. The congregation continuing its disobedience, Bishop Gilmour ordered the church closed. Fortunately the people soon acknowledged their error and the Rt. Rev. Bishop sent the Rev. Thomas Schneider, O. F. M., to the penitent congregation. As stated above, Father Furdek, the present pastor, was sent back on February 10, 1884. Since then peace, harmony and good will have continued undisturbed.

SACRED HEART OF JESUS' (POLISH) CHURCH, CLEVELAND.

Between 1885 and 1889 a large number of Poles settled in South Cleveland, in the neighborhood of Brecksville road and Harvard street. They lived at too great distance from St. Stanislas' Church to make it convenient for them to attend Mass there, as also for their children to attend the parish school. They therefore petitioned Bishop Gilmour for permission to form a new parish and build a church for their own use. The petition was granted, and

the pastor of St. Stanislas' was authorized to secure a church site, which he did in the summer of 1889, although the deed was given a few months later—October 15, 1889. The property (315 by 259 feet) was secured at a cost of \$2,500. It is located at the corner of Krakau street and Brecksville road. Shortly after the property was secured, a combination frame church and school was begun, the corner-stone for which was laid on Sunday, September 29, 1889, by Mgr. F. M. Boff, V. G. In December of the same year the church was used for the first time. It was dedicated on Sunday, June 2, 1890, by Mgr. Boff, who also blessed the church bell on the same day. The church, with pews, altars, etc., cost about \$15,000. The upper story is used for divine worship and the lower story serves as a school, divided into three rooms. The school is attended by two hundred pupils, taught by Felician Sisters, of Detroit, who have had charge since its opening, in the spring of 1890. The church was attended from St. Stanislas' as a mission until the appointment of the Rev. M. F. Orzechowski as first resident pastor, August 6, 1891. During this year a neat pastoral residence was built at a cost of about \$2,000, and in 1892 a substantial fence was put around the entire church property. Father Orzechowski left in July, 1893, and was succeeded by the Rev. James Kula, December 22, 1893, the parish having been attended meanwhile from St. Stanislas' Church. He became discouraged, owing to the parish debt, and a want of correspondence with his well-intended efforts on the part of some of his parishioners. He left July 10, 1895, and was immediately succeeded by the Rev. Paul Cwiakala, who in a very short time gained the love and confidence of his people. During 1896 a fine organ and an elegant baptismal font were secured—the former the gift of a church society, the latter donated by a parishioner. The pews were also repainted and a good supply of church vestments, etc., was bought. As Father Cwiakala's health was failing, Bishop Horstmann permitted him to go to Europe for three months—July to September, 1896, during which time his place was supplied by the Rev. L. Kisielewicz, a professor in the Polish seminary at Detroit. On his return from Europe, Father Cwiakala reassumed pastoral charge of the parish. For nearly three years—till July, 1899—he labored faithfully and zealously for the best interests of the people, and in consequence overtaxed his strength. Again he was obliged

to ask for a period of rest, to recuperate. He was granted a leave of absence, and left for Europe and Rome in July, 1899, where he is at present (December, 1900). The Rev. Francis Wegrzynowski was given temporary charge of the parish, and in July, 1900, was succeeded by the present incumbent, the Rev. Victor Szyrocki. The parish is in excellent condition. Although its members are entirely of the laboring class, they contribute generously of their earnings to the support of church and school.

ST. ADALBERT'S (BOHEMIAN) CHURCH.

CLEVELAND.

The large number of Catholic Bohemians in the eastern section of the city made it necessary to form another (the fourth) congregation of that nationality. The first step in that direction was to secure a proper church site. This was done June 5, 1882, by the Rev. Anthony Hynek, pastor of St. Wenceslas' Church, to which these people belonged. He bought one lot, 50 by 185 feet, fronting on Lincoln avenue, the purchase price being \$750. In the following year a frame combination church and school, 30 by 60 feet, was built thereon, at a cost of \$1,900. The parish school was opened in February, 1884. In January, 1885, another lot adjoining the first was purchased for \$800, although the deed was given in 1886. At the close of the year the debt of the mission church was but \$1,350. The steadily increasing attendance at school necessitated an enlargement of the building. This was done in 1887, by adding a tower, and a gallery for the choir, thus affording at the same time more room in that part of the edifice, which served as a temporary church, and making the dimensions 30 by 78 feet. A six hundred pound church bell was also bought, besides a good supply of altar and church furnishings for divine service, some of which were donated by St. Wenceslas' congregation. July 14, 1888, a third lot, with a frame building on it, was purchased for \$1,880, to serve as the future pastoral residence.

On September 16, 1888, services were held for the first time in the considerably enlarged edifice, which was also blessed by Bishop Gilmour on Sunday, October 14, of the same year.

In 1889 a very neat set of stations was secured, and the interior of the building and the surrounding grounds were much improved.

The fourth lot, with two frame buildings on it, was bought February 27, 1890, for \$2,200. One of the buildings was fitted up as a residence for the Notre Dame Sisters, who took charge of the parish school.

The Rev. John W. Malecha, now in charge of the parish, was appointed as the first resident pastor June, 1891, although, as assistant at St. Wenceslas' Church, he had regularly attended St. Adalbert's since September, 1888. Shortly after taking charge of the parish, Father Malecha had the other building transformed into an additional school, to accommodate the increasing number of pupils.

In October, 1891, the Sisters' house and the last mentioned school were moved to the rear of the lot, to make room for the contemplated new school building. This was accomplished in 1892, at a cost of \$6,000. The building is a handsome two-story frame structure, 35 by 100 feet, and contains six airy, bright school rooms, cloak rooms and all the modern appliances for ventilation, heating, etc.

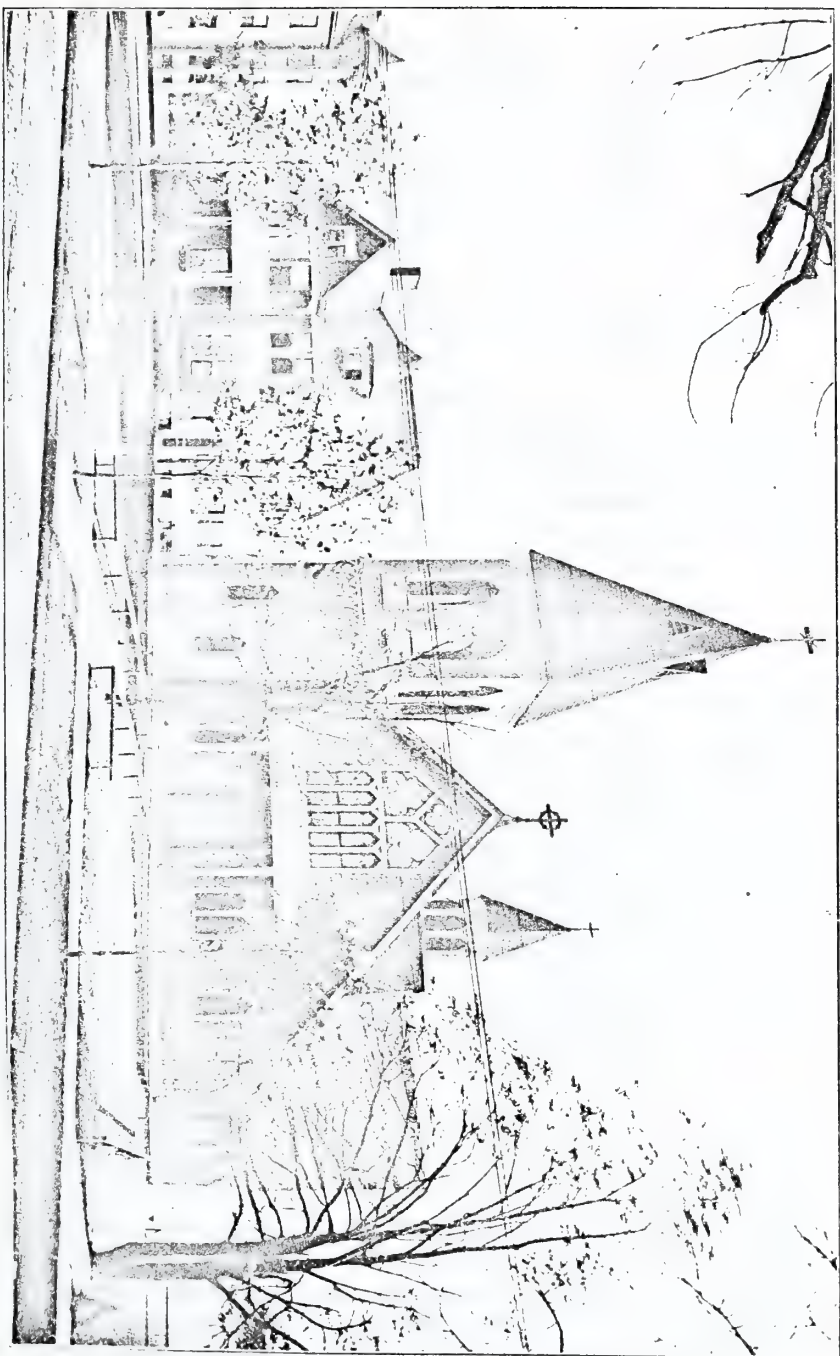
The new and attractive looking school house was solemnly blessed on Sunday, August 21, 1892, by Mgr. Boff, V. G. It was a gala day for the members of St. Adalbert's congregation, whose generosity made it possible to erect the handsome building that was now to replace the temporary structure of the past few years.

Owing to the hard times and consequent lack of funds nothing material was done during the following four years beyond painting the interior of the church, and paying off some of the parish debt. In 1897 the interior of the church was again painted and brightened up, as it had become begrimed owing to the soot-laden atmosphere of Cleveland. During the same year also other necessary improvements were made, so that at present all the church property is in excellent condition. The debt is also considerably reduced, and with improved times it will be wiped out in a year or two. Then steps will be taken to replace the present frame church with a brick structure, that will be an ornament to the city and Diocese of Cleveland.

ST. AGNES' CHURCH,
CLEVELAND.

Prior to the year 1893, the scattered Catholics living in the part of Cleveland called the East End, belonged to the parishes of the Immaculate Conception and St. Edward. The great distance to these churches forced many, who wished to attend Mass, to go to one of the "down town" churches, which they could more easily reach by street cars, than the churches to which they belonged. This fact soon taught them the necessity of establishing a parish of their own.

The work of finding out the number of Catholics and bringing the matter to the attention of Bishop Gilmour, was inaugurated by the women of the parish, and whatever honor is due to the zeal and courage necessary to undertake and prosecute a work so dear to God and so beneficial to souls, belongs largely to them. Subsequently some of the men held meetings at their homes, to which they invited all who were interested in the work. Towards the close of the year 1888, some meetings were held, by the courtesy of the Rev. John W. Malecha, in the school house of St. Adalbert's Church, on Lincoln avenue. The meetings resulted in the appointment of a delegation to wait on Bishop Gilmour. The Bishop received them kindly, but recommended a thorough canvass of the territory, to learn the number of Catholics and the amount of material support that might be relied upon. Before the work was completed, the long illness of the Bishop, that culminated in his death, made it impossible to submit the result of their investigation, and the Bishop's untimely death cut off all consideration of it. Shortly after the installation of the present Bishop, the Rt. Rev. Ignatius F. Horstmann, D. D., he was asked to give the project favorable consideration. The ladies again took the initiative and three of their number indited a petition, setting forth the pressing needs of the East End, and praying for a priest and parish of their own. This letter, dated May 17, 1892, was answered May 30, the Rt. Rev. Bishop heartily approving the project, but insisting on some positive data with regard to the number of Catholics living within the territory in question, and their willingness to contribute towards the work in contemplation. Meetings were again resumed at St. Adalbert's school, on Lincoln avenue, this time



ST. AGNES' CHURCH AND PASTORAL RESIDENCE, CLEVELAND.

under the zealous and able management of the Rev. Wm. McMahon, pastor of St. Bridget's Church. A large number attended these meetings. The East End was again canvassed and subscriptions secured. Father McMahon, at the head of a committee of gentlemen, called on the Rt. Rev. Bishop in October, 1892, gave him the required pledges, and received the promise of a pastor. Nothing further was heard of the matter until the public press announcement that a lot had been purchased February 1, 1893, on the southwest corner of Euclid and Hillburn avenues, one of the most beautiful spots in the city. On the 29th of April, of the same year, the Rev. Gilbert P. Jennings, for nine years pastor of Conneaut and Jefferson, was appointed to organize the new parish.

The plans of the temporary church and school were submitted and accepted. On May 17, contracts were signed and the work begun and vigorously prosecuted. The frame building, consisting of a neat church, with school forming transept in the rear, was near enough completion to have Mass in it on Sunday, September 3, 1893. Father Jennings was celebrant of the Mass. The church, completely equipped with neat altars, pews, carpets, etc., was dedicated by Bishop Horstmann, on Sunday, September 24, 1893.

The new parish was placed under the patronage of the glorious virgin and martyr, Saint Agnes. The question of parish lines excited no little interest; but after a meeting of the Bishop and his council, at which the parishes interested were duly represented, the lines were officially defined on July 17, 1893, as follows: "Beginning at a point on the east line of the city limits, which is touched by an air line extension of Central avenue; thence along said air line to Central avenue; thence along Central avenue to Clarkwood, north on an air line to Dunham avenue; thence along Dunham avenue to Wade Park avenue; thence along Wade Park avenue to the city limits."

In August, 1893, work was begun on a neat and commodious priest's house, which was ready for occupancy November 12, 1893.

The lots on Euclid avenue, 176 by 250 feet, were purchased for \$27,400. The church and school and priest's house, including furniture, cost \$13,000. The parish schools were opened September 4, 1894, under the charge of the Sisters of St. Joseph.

One year after the church was dedicated, it was found to be too small to accommodate the growing condition of the parish,

and permission was obtained to enlarge it. Contracts were signed November 13, 1894, and although the work was carried on into the winter, the building was enclosed, plastered, and woodwork completed for Christmas. The church was enlarged by cutting it in two and moving the rear back forty feet, and building a transept, 40 by 64 feet, thus increasing the seating capacity from 450 to nearly 900.

In August, 1895, the lot, 80 by 250 feet, adjoining St. Agnes' on the west, was purchased for \$10,000. If the future needs of the parish require it, this is also to become part of the parish property.

Contracts were signed May 26, 1898, for a substantial power house. The building, with steam plant for heating the church, school and house, was completed about November 1, 1898. This brick structure is the first of the permanent buildings to mark the growth and importance of this young parish.

Among many active and generous supporters of St. Agnes' since its organization, the councilmen of the parish, Messrs. Joseph W. Mason, William A. Byrne, William A. Banks and Jeremiah T. Murphy, are worthy of special mention.

The first resident assistant, the Rev. Charles H. Gardner, was appointed February 15, 1900. On June 15, of the same year, he was given pastoral charge of Harrisburg and mission, where the appointment of a pastor who could speak French was imperative. On June 24, 1900, the Rev. Patrick J. Quinn succeeded Father Gardner as assistant. Bishop Horstmann purchased a lot, fronting 80 feet on Euclid Avenue, by 250 feet on East Madison avenue, also a lot (50 feet) on East Madison, for \$18,500. This gives a frontage to the church property of 336 feet on Euclid avenue, with an average depth of nearly 300. At the time of this purchase, in February, 1900, the parish bought a lot of 100 feet on East Madison, to be used for the school building, of stone, and to be started about July 1, 1901.

From the beginning the people of St. Agnes' parish were taught to give their means, or to withhold them, as they thought God worthy of them, or not. As a consequence, no name of any donor, however generous, has been taken down at collections, or publicly read out. The pastor has not been required to go from

house to house for subscriptions, but in answer to an annual written appeal his parishioners bring their offerings to him.

Whenever the rubrics permit it, the altars of St. Agnes' are beautiful and fragrant with fresh flowers, the offerings of generous lovers of the Eucharistic Christ. No artificial flowers have ever found place within its sanctuary. The policy that has directed and fostered this generosity, is a matter of pride for both pastor and people.

ST. ALOYSIUS' MISSION (GLENVILLE), CLEVELAND.

The population of Glenville, located in the immediate suburbs of Cleveland, and practically a part of the city, has been largely affected of late by the rapid growth of the eastern section of Cleveland. Bordering on the beautiful Boulevard, and but a short distance south of the lake, its charming surroundings and pure atmosphere offer every inducement to home-seekers.

Until the organization of St. Thomas Aquinas' parish, in 1898, the English-speaking Catholic families of this section, few and scattered, attended Mass at the Church of the Immaculate Conception, about three miles distant.

The church site originally selected for St. Thomas' parish was on Ansel avenue, near St. Clair street, overlooking the large ravine which separates the city from Glenville. It was intended that a church located there would answer for both sections. The prospective parish, however, remained without a pastor for about two years. In the meantime the trend of population towards Superior street, and the rapid growth of the neighboring village, suggested the advisability of changing the original plan with regard to the location of St. Thomas', and seemed to call for a separate church for the people of Glenville.

As soon, therefore, as St. Thomas' was fully established on Superior street, with the Rev. Thomas F. Mahon as pastor, he, with the consent of Bishop Horstmann, yielded to the urgent request of the Catholics beyond the Boulevard, and took the first steps towards the organization of the mission of St. Aloysius.

An abandoned Methodist meeting-house, near the corner of St. Clair and Doan streets, was rented in January, 1898, and a

Catechism class of 60 children was formed. On November 20, of the following year, arrangements were made for the purchase of a piece of ground, 110 x 230 feet, at the intersection of St. Clair street and Lake View avenue, about a block from the center of Glenville, and midway between the building section of the prospective parish. This property, purchased for \$5,500, included a two-story brick building, formerly a public school. At once the first story was fitted up for temporary service; an altar and pews were purchased, and on the first Sunday of Advent, 1900, Mass was said for the first time in the presence of about two hundred people. Since then the mission has had regular Sunday and week day service, and the children have also been receiving catechetical instruction on week days.

The Rev. Albert Zemp, whom the Rt. Rev. Bishop assigned, in November, 1900, to aid Father Mahon in this new work, until the appointment, in the near future, of a resident pastor, has been doing everything that earnest labor and zeal can effect, to give definite shape to the new parish. A close canvass of the territory to be assigned to the mission shows a Catholic population of a little over one hundred families. There is every indication that this number will be largely increased in a short time.

ST. ANTHONY'S (ITALIAN) CHURCH,

CLEVELAND.

Prior to 1886 the large number of Italians in Cleveland had no separate service, or sermons and instructions in their native tongue, for the reason that no Italian priest was available. Those who had not entirely neglected the practice of their religion attended Mass in the church most convenient for them. Many whose faith had become affected with dry-rot cared not whether they attended Mass or frequented the Sacraments and to them Sunday or holyday was the same as a week day.

Even though Bishop Gilmour petitioned several Italian bishops for a priest to look after the spiritual interests of their countrymen in the Diocese of Cleveland, he was as often disappointed. Finally, in July, 1886, he was gratified to receive into his diocese the Rev. Pacifico Capitani, who was very willing and glad to be of service to his Italian brethren who had settled in Cleveland.

His countrymen welcomed him, even those who through neglect and indifference had become estranged from Church and Sacraments. He gathered them (over two hundred families) in the chapel of the old Cathedral school Sunday after Sunday, and on holydays, preaching to and catechizing them. Meanwhile Bishop Gilmour quietly looked about for a suitable church site for the Italians. This he secured by purchasing the so-called "Turner Hall" property, on Ohio street, now Central avenue, between Erie and Brownell streets. The purchase price for the lot (44 x 124 feet) was \$3,960, and the Turner Hall itself, a frame building, was remodeled to serve as a church, at a cost of nearly \$1,000. The church was dedicated to St. Anthony of Padua, by Bishop Gilmour, on Sunday, May 8, 1887.

The interior of the church was made quite attractive, and those who knew the Turner Hall building of old failed to recognize it in any manner, so radically was it changed by the skillful architect and builder. The auditorium seats about five hundred; the sanctuary, with its three neat altars, is artistic.

As the people of St. Anthony's belong to the poorest of Cleveland's population they were unable to pay for their church. But the Catholic people of the diocese generously came to their rescue on appeal of their pastor, so that the debt incurred for the purchase and renovation has been wiped out. Several improvements, among them the re-roofing and painting of the church, were made during the last few years, but were paid for by the parish.

St. Anthony's has the distinction of being the first Italian parish established in Ohio, and Father Capitani the first regularly appointed pastor of an Italian congregation in the State. For nearly ten years he attended to the spiritual wants of the Italians, located at Youngstown, Lowellville and other places in the Mahoning valley, until relieved by the Rev. A. Petillo, now stationed at Youngstown. At frequent intervals he also did like missionary work at Ashtabula Harbor during these years.

In 1896 the Ursuline Sisters kindly accepted the difficult task of establishing a Sunday School in St. Anthony's Church. Their earnest work has met with most gratifying results. They started their work of charity with an attendance of twelve children; at the present time about two hundred children regularly attend the Sunday catechetical instructions, given in English. The kind

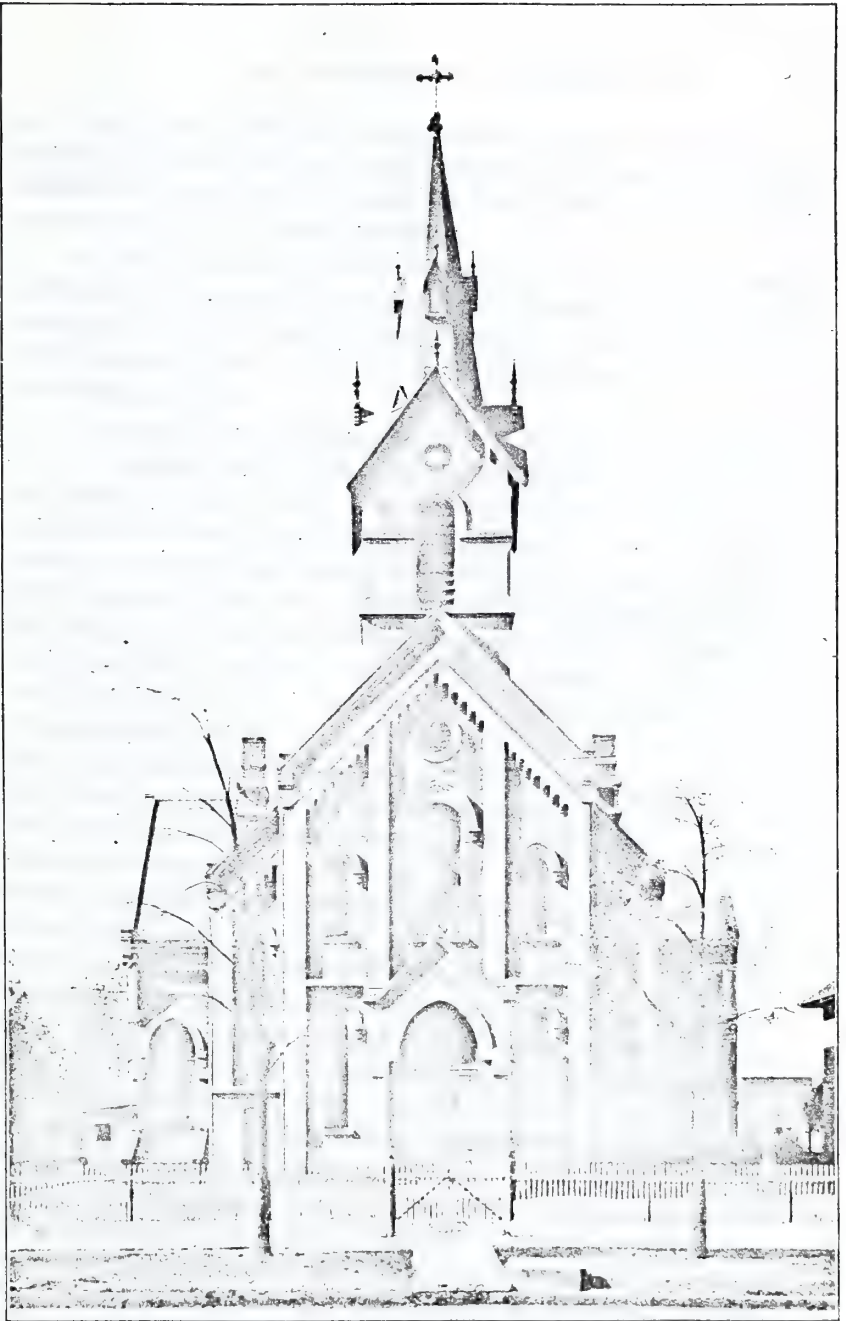
Sisters have done incalculable good in St. Anthony's Sunday School. Thus far the poverty of the people of St. Anthony's has not made it possible to establish and maintain a parochial school.

The Rev. P. Capitani's health failing, he obtained permission to return to his native Italy, in April, 1899. He was succeeded at St. Anthony's in the same month by the present pastor, the Rev. Vincent Migliore, who had the front part of the building, containing a number of rooms, very neatly remodeled, so as to serve as a cozy pastoral residence. He also had many much needed repairs made in the church, so that it has now an attractive appearance. Under the zealous pastorate of Father Migliore, St. Anthony's parish, comprising about 250 families, has become much improved in the spiritual order.

ST. AUGUSTINE'S CHURCH, CLEVELAND.

St. Augustine's parish is in the southern portion of Cleveland, and lies principally between Pearl street and the Cuyahoga river. Before 1860 the Catholics in that part of the city belonged to St. Patrick's, on Bridge street. In 1860 Bishop Rappe purchased a large lot at the corner of Tremont and Jefferson streets, and built a small frame church thereon. During the years following it was attended from the Cathedral as a mission by the Revs. J. P. Carroll, J. F. Gallagher and T. M. Mahony. In 1867 the first resident pastor, the Rev. A. Grandmougin, was appointed. Aided by the zeal and generosity of the few families then composing the parish, he succeeded in building a commodious brick pastoral residence at a cost of about \$4,000. In November, 1871, while attending a case of smallpox, he contracted the disease and died a few days afterwards. A neat tablet to his memory is preserved in the old church, now used as a chapel.

In the following month the Rev. T. W. Higgins took charge of the congregation; but, after remaining about six months, he was obliged to retire on account of ill health. In July, 1872, the Rev. J. P. Carroll was appointed pastor. On his removal to Ravenna, in September, 1874, he was succeeded by the Rev. W. J. Gibbons. In July, 1875, Father Gibbons, whose health was failing, retired



ST. AUGUSTINE'S CHURCH, CLEVELAND.

for a short time. His place was filled by the Rev. E. Mears, who remained about a year and a half, during which time a large and comfortable frame school house was built, which has since been occupied by the two higher schools.

In February, 1877, Father Gibbons had recovered his health sufficiently to resume his former charge. During that year he had the church enlarged and a convenient chapel attached thereto. Both additions were dedicated by Bishop Gilmour, on Sunday, December 9, 1877.

On July 5, 1879, the Rev. Michael J. Murphy was appointed pastor. In 1886 the two lots and the house thereon, adjacent to the church property on the east, were purchased for \$3,000. It was deemed advisable to acquire this property to prevent its purchase by outsiders and to add materially to the church property for future use. This gave a frontage of two hundred and sixty-four feet on Jefferson street and a depth of one hundred and thirty-two feet. In July, 1888, Father Murphy, owing to ill health, was relieved of pastoral duty and was appointed to a professorship in the Diocesan Seminary, a position which he still holds. He was succeeded by the present pastor, the Rev. John O'Connor, who took charge of the congregation on August 19, 1888. He found the church inadequate to the needs of the rapidly increasing congregation. During the years following much thought was given to the building of a new church and the selection of a site. It was seen that it would be desirable to secure a church property which would be centrally located. The earlier members of the parish were settled in the vicinity of the church, but in later years a great residence district had developed to the south and west, within the limits of the parish, and many members of the congregation lived a considerable distance away. All who were interested in the matter desired very much to secure a church site on Jennings avenue—a most beautiful thoroughfare, running through a fine residence district. The Pilgrim Congregationalists had built a large new church, leaving vacant a smaller, but a beautiful and substantial brick structure, a few blocks away. After thorough examination it was found that this building would be well adapted to the needs of St. Augustine's congregation, and negotiations were opened for its purchase. Every effort which

bigotry could dictate, however, was made to prevent the acquisition of this property by a Catholic parish. It was only after it was clearly seen that the new church would be located on Jennings avenue, in any event, that the parish was able to purchase the property. The cost was \$20,000, and the church could hardly have been more suited to the requirements of a Catholic congregation if it had been built especially for them. It was very fortunate that the property was for sale at this time, as to purchase the necessary land and to erect a suitable building would have cost almost double the purchase price. The church property has a frontage of eighty feet on Jennings avenue and a depth of two hundred feet on Howard street. The site is ideal in every respect. On the opposite side of Jennings avenue, and extending for a block on either side of the church, is Lincoln Park, consisting of ten acres of land, beautifully shaded and well laid out. The church itself is in the form of a cross, is large and commodious, and has spire and bell complete. The purchase price included a good pipe organ, cushioned pews, furnaces and equipment of like character which was found to be particularly useful. A large basement extends beneath the church, in which meetings and entertainments for the benefit of the church are held; and there is every convenience in the way of sacristies, society rooms, etc. Very little remodelling was necessary to prepare the church for the use of the congregation. This work and the incidental improvements, however, cost about \$2,500. The altars, the statuary, consisting of six life-size images, and the furnishings of the sanctuary were generously donated by individual members of the parish and the various societies. The beautiful stations of the cross, the large holy water font in the entrance and other articles of like nature were also presented to the church. The dedication took place on Sunday, April 26, 1896, Bishop Horstmann officiating. It was a day of great rejoicing for pastor and people.

The school was established in 1868, and for some time was held in the church. There are at present several rooms, with about three hundred pupils in daily attendance, and all in charge of the Sisters of St. Joseph.

The old church, adjacent to the school, is now used as a chapel, and the pastoral residence is still in the old location. The

new church is about four blocks away, Lincoln Park covering most of the distance.

There are at present about three hundred and twenty-five families in the parish, and the congregation is both spiritually and financially strong. The new church, although having a large seating capacity, is always crowded on Sundays and at the special devotions throughout the year. The pastor and people work together hand in hand, and it is a great satisfaction to them to be able to say that the purchase price of the new church property and all incidental expenses and improvements have been paid, leaving the congregation without a debt and with a substantial balance in the treasury—the beginning of a fund for the purchase of additional property in future years, as needed, all thus far having been accomplished without financial strain or inconvenience. There is every reason, therefore, to believe that the future work and plans of the parish will result in giving to it a church and school property and pastoral residence which will reflect added credit, not only on St. Augustine's congregation, but on the entire Catholic community.

ST. BRIDGET'S CHURCH, CLEVELAND.

For some years prior to 1857 the Catholic people living in the vicinity of Perry street and Woodland avenue found the need of a place of worship more conveniently located than the Cathedral which they had been attending. Hence about twenty of them met in May, 1857, at St. Mary's Asylum, on Harmon street, and formed an organization with a view to establishing a parish, for which they had Bishop Rappe's consent. Shortly after this meeting they purchased a lot having a frontage of 75 feet on Perry street, between Woodland and Scovill avenues, and on it they built a small brick church at a cost of \$700. The first Mass was celebrated within the humble structure on Christmas morning, 1857. The small band of zealous Catholics had no resident pastor. They were attended from the Cathedral and St. Mary's Seminary by the Reverends J. B. O'Connor, A. Martin and John Quinn.

In September, 1864, the Rev. Denis Tighe was appointed the

first resident pastor. His residence was a small house in the rear of the lot where Charity Hospital now stands. Shortly after his appointment to St. Bridget's he purchased a frame butcher shop and had it moved from its location at the corner of Perry and Prospect to the parish lot, there to serve as a school-house. What a transformation! Father Tighe soon won the good will and confidence of his parishioners by his earnestness of purpose, as well as by his genial disposition. His pastorate of St. Bridget's was, however, of short duration—less than two years, when God called him to his reward. He died on June 19, 1866, and was buried from the Cathedral. He was succeeded by the Rev. James Monahan, who shortly after his appointment purchased a house and lot adjoining the church property, for \$6,000; the house was made the pastoral residence. In the early spring of 1871 Father Monahan broke ground for a new church. Owing to a difference of views between himself and the Very Rev. E. Hannin, then administrator of the diocese, as to the cost of the proposed building, Father Monahan was transferred to South Thompson in June, 1871. For the particulars as to this "difference of views," which led to a suit in the civil Court and was the cause of grave scandal, the reader is referred to pages 95-100 in this volume. The Rev. Bernard B. Kelley was appointed Father Monahan's successor in June, 1871. He built a frame school house and also began the foundation for the new church. Bishop Gilmour laid its corner-stone on December 8, 1872. For the purpose of raising funds Father Kelley induced the celebrated Dominican, Father Tom Burke, to come to Cleveland, and lecture. The eloquent Irish orator had an immense audience in the Cleveland Rink, now used by Sterling, Welch & Co. as a display room for carpets. This was the only public appearance of Father Burke in the Diocese of Cleveland. The Rev. Patrick J. McGuire succeeded Father Kelley in September, 1874. During his stay he paid off a considerable portion of the debt.

The Rev. William McMahon was Father McGuire's successor. He took pastoral charge of St. Bridget's on February 10, 1876. During that year the congregation paid the balance of the debt, amounting to about \$4,000. The people then went to work with a will to erect the new church. They turned out at night and by

the light of a locomotive head light wheeled out the dirt from the basement. Many changes had to be made in the original plans and much of the work of the basement walls had to be reconstructed. The first brick was laid on May 1, 1877. When the masons began their work the school children began the Rosary for the divine blessing. "Unless the Lord build the house they labor in vain that build it."

The church was roofed in November of the same year, and the first Mass was celebrated on Christmas morning, 1877, just twenty years to the day from the time that the first Mass had been celebrated in the old church. The farewell services in the old church, on the Sunday preceding, were affecting and pathetic. The basement of the church was finished and services were held there for nearly two years—until the completion of the church. A mission by the Paulist Fathers, Elliott and Weyman, was held, however, in the unfinished church, in April, 1878. Work was soon resumed on the new church, which was completed in 1879. Bishop Gilmour dedicated the structure on November 7 of the same year. The church is Gothic in style, built of brick and richly trimmed with stone. It is 150 ft. long, 50 ft. wide, and 48 ft. high to apex of ceiling. The gilded cross on the top of the steeple is one hundred and seventy-five feet above the street. The interior of the church is finished in light wood, while the walls and ceiling are pure white, relieved with light lavender. Two solid gold bronze candelabra are suspended from the ceiling and emit light from fifty-six jets each. The marble altar is one of the finest in the Diocese of Cleveland. The front of the main altar is a solid block of marble, out of which is carved in bas relief "The Last Supper," from the noted painting of Leonardo Da Vinci. The altar was the gift of a pious and most generous servant, Catharine Loftus, who died a few years ago. It was consecrated by Mgr. Boff, V. G., on January 17, 1886. The church has very artistic stained glass windows; also a splendid array of oil paintings, some of them of high merit, most of which having been donated by members of the parish. A fine and handsomely framed set of Stations, painted especially for the church, was donated by Mr. C. A. Grasselli. In 1892 the church was beautifully frescoed in oil, thus making its interior very attractive.

St. Bridget's has one of the largest and finest pipe organs in the city. It is a three manual organ and has over 2,100 pipes. The power is furnished by electricity. Mr. C. A. Grasselli paid one-half of the cost of the fine instrument. It was inaugurated on November 28, 1888, by a grand sacred concert. The celebrated organist, Mr. Clarence Eddy, of Chicago, presided and was assisted by the best instrumental and vocal artists of the city. Mr. F. X. Byerly, the veteran organist of Cleveland, arranged the musical program.

At a meeting of the members of the congregation, held on October 9, 1881, it was unanimously decided to purchase more ground. An effort was therefore made to get possession of the adjoining house and lot. But the price demanded (\$6,500) being considered too high, the property next to that was purchased. It was transferred to Bishop Gilmour, for the congregation, on April 1, 1882, for the sum of \$5,000. Some time after this purchase, the owners of the intervening property made overtures to sell. They finally accepted \$4,000. This property came into possession of St. Bridget's parish on June 8, 1883. The land now owned by the congregation has a frontage of 200 feet on Perry street, by 176 feet deep, to a 16 foot alley.

On Easter Sunday morning, 1884, the congregation was called to divine worship by a fine, large new bell—the one now in the belfry. On Sunday, June 13, 1884, the Rev. William F. Murphy, who was born and reared in St. Bridget's parish, celebrated his first Mass. The present handsome pulpit was used on this occasion for the first time. In June, 1884, a member of the congregation had made to order and presented to the church a fine life-size statue of the Sacred Heart.

At a meeting of the congregation, on June 21, 1885, it was unanimously resolved to erect a new school building. Architect B. F. Van Develde submitted plans which were adopted. The plans called for a building of stone and brick, 80 x 55 feet, three stories and a basement; the top story to be a hall, the other stories to contain ten rooms, each 30 x 25 feet, and 13 feet to the ceiling. In addition to the rooms above, there were to be three rooms, 12 x 12 feet, and two rooms 30 x 25 feet. Previous to breaking ground the old school house had to be torn down, and the pastor's

dwelling, as also that of the teachers, had to be moved back. The corner-stone of the new building was laid on Sunday afternoon, September 13, 1885, in the presence of a large concourse of people, the Rev. Chancellor Houck officiating. The old church in which the people had worshipped since 1857 was torn down during the second week of October, 1885, and the available material used in the construction of the new school. Many of the people paid an affectionate visit to the old church on the Sunday previous to its destruction.

School was taught for a time in the basement of the church. The work on the new school building was so rapidly pushed that the children were brought out of the gas light from the church basement to the new school during Easter week, April, 1886. The first story—four rooms—was finished by that time. The school-rooms have the latest and best furniture, and all the modern improvements in the way of heating and ventilation. Half the rooms are furnished with slate blackboards. The school building ranks, in point of size, convenience and architectural beauty, with the best in Cleveland.

On February 2, 1858, before St. Bridget's had a resident pastor, the Ursuline Sisters organized and took charge of the parish school—at the request of Bishop Rappe. For thirty-one years they faithfully discharged their onerous duties as teachers—for twenty years of the entire school, and from September, 1878, of the girls alone. In last mentioned month and year the Brothers of Mary, of Dayton, O., were given charge of the boys. They and the Ursulines withdrew from St. Bridget's parish school on July 1, 1889, when they were succeeded by the Sisters of Charity, of Cincinnati. Father McMahon gave up his residence to them, and made a part of the new school his temporary abode, until the completion of the present fine pastoral residence, which was built in 1893, and first occupied in August of that year. The school has been brought to a high degree of perfection, and is the just pride of the pastor and congregation.

On July 1, 1897, the congregation celebrated the silver jubilee of the ordination of the pastor, Father McMahon. The Rt. Rev. Bishop Horstmann was present, and with him were over sixty priests of the diocese. On the evening previous there was a

mass meeting of the people of the parish and a large number of non-Catholics. A generous purse was presented, and with it also the permission of the Rt. Rev. Bishop to the jubilarian for a six months' leave of absence, to enable him to make a tour "around the Globe." The pastor started on his long journey on January 16, 1898. He went westward and continued thus until he arrived home on August 16, 1898. He wrote an account of the journey, which in book form is entitled "A journey with the Sun around the World." The Rev. D. B. Kirby had charge of the parish during the pastor's absence.

On All Saints' day, 1899, the Rev. Andrew A. Crehan was appointed assistant, and still holds that position. The parish and school are in a very flourishing condition and an excellent spirit prevails.

ST. CASIMIR'S (POLISH) CHURCH, CLEVELAND.

To provide properly for the large and steadily increasing number of Poles in the northeastern part of Cleveland it was found necessary to organize them into a parish, separate from St. Stanislas', with which they had been affiliated, thus forming the third Polish congregation within the limits of the city. In December, 1891, the Rt. Rev. Mgr. F. M. Boff, administrator of the diocese, granted the required permission, and appointed the Rev. Benedict Rosinski, pastor of St. Adalbert's, Berea, to take charge of the mission. The first step in that direction was to secure a suitable site for church, school and pastoral residence. January 7, 1892, Mr. Joseph Hoffman, a Catholic, and a large property owner in that part of Cleveland, donated for church purposes a parcel of land, 200 by 244 feet, bounded by Pulaski, Kossuth and Sowinski streets. At the intersection of the first two named streets the foundation for a combination brick church and school was begun in April, 1892, and on May 15 following, Mgr. Boff, V. G., was delegated by the Rt. Rev. Bishop Horstmann to lay the corner-stone. The ceremony was attended by a large multitude, who braved the very inclement weather on that day. Mgr. Boff preached the English sermon and the Rev. B.

Rosinski addressed his countrymen in their native tongue. In a few months the handsome exterior of the building was completed. Its dimensions are: Length, 50 feet; width, 125 feet; height, 41 feet; the upper story to serve as a church, and the lower divided into four commodious school rooms. The cost of building, exclusive of interior finish, was \$16,000. As soon as the edifice was enclosed, a temporary altar was erected and plain chairs, in lieu of pews, were provided in one of the large rooms in the unplastered upper story, and divine service was held for the first time on Christmas, 1892. The parish school was opened in February, 1893, with a good attendance. Father Rosinski continued to attend St. Casimir's as a mission church until the appointment of the Rev. P. M. Cerveny as first resident pastor, July 17, 1893. Under his direction, in November, 1893, only the ceilings were plastered, when part of the scaffolding broke down, resulting in injury to some of the workmen; the work was then stopped for a time.

Father Cerveny labored faithfully whilst in charge, even in the face of financial difficulties and a somewhat unruly element. At his request he was transferred to St. Ladislas' Church, Cleveland, and was succeeded on September 16, 1894, by the Rev. Sigmund Wozny, who had just then come to the diocese. During 1895 Father Wozny had the church property enclosed by a substantially built fence, and replaced the rude chairs by neat pews, besides making other necessary improvements. Like his immediate predecessor, he found an unruly element to deal with, which, with the comparatively large parish debt, about \$17,000, discouraged him, and hence he asked to be relieved from his unpleasant pastoral charge. His wish was granted, and he left the diocese in February, 1896, and was at once succeeded by the Rev. Francis X. Fremel, who set courageously to work to put men and things to rights. He too met with opposition at the start, but with prudence and firmness he soon succeeded in surmounting the difficulties that beset him. Under his direction, seconded by the generosity of the people, the interior of the church was ornamented quite neatly, and all the requisites for divine service procured. At the same time he did not lose sight of the funded debt, but strained every nerve to have it reduced. The finished church now awaited its

solemn dedication. This ceremony was performed by the Rt. Rev. Bishop Horstmann on May 30, 1897, the Rev. B. Rosinski, founder of the parish, being the celebrant of the Solemn High Mass. It was indeed a day of rejoicing for the people, whose hard earned money had been freely given towards the erection of another temple to God.

For some years the pastor lived in a rented house. But during the summer of 1898 a frame pastoral residence was built on the church property, facing Sowinski street. It cost about \$2,200, and is a neat and commodious house.

Because of ill health (tuberculosis of the throat), Father Fremel was obliged to resign his pastorate and seek the milder climate of California. He left in April, 1899, after a faithful service of a little over three years. On May 10, 1899, he was succeeded by the present pastor, the Rev. Casimir Lazinski, who at once made many necessary improvements in and around the church property, at an outlay of about \$2,000.

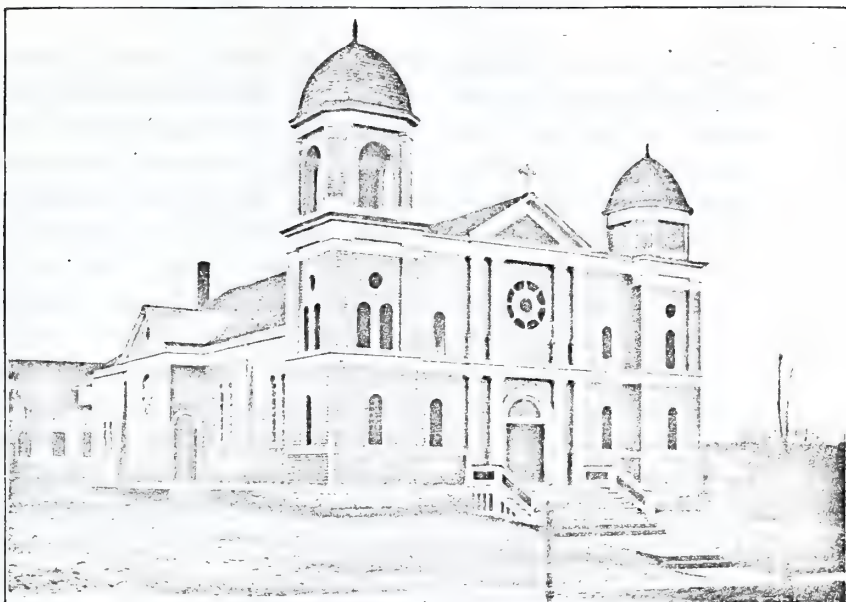
Owing to lack of a sewer the basement of St. Casimir's Church became filled with surface water, which remained there stagnant. This obliged the Board of Health, in 1896, to order the school closed, so as to check sickness among the children. The school remained closed for fully two years, until the sewer was built by the city.

The school is in charge of three Felician Sisters, of Detroit, and has an attendance of over 200 children. The parish is in excellent condition; peace and harmony prevail. In a few years it is hoped and believed that the present debt of about \$18,000 will be cancelled.

ST. CATHARINE'S CHURCH,

CLEVELAND.

A considerable number of families, identified with the Holy Name parish, settled in and around that part, or district, of Cleveland, known as the "crossing," where the Erie and Pennsylvania railways intersect as they enter the city. These families petitioned for church and school facilities more convenient to their respective homes than those of the Holy Name parish. Their pastor, the



ST. CATHARINE'S CHURCH (EXTERIOR AND INTERIOR), CLEVELAND

Rev. John T. Carroll, felt the justice of their petition and presented it to the Rt. Rev. Bishop Horstmann, who at once granted the request. To this end Father Carroll secured a tract of land located at the corner of Woodland Hills and Heath avenues. The purchase of the property was effected on June 15, 1898. A very neat frame church, costing about \$6,000, and intended for the time as a "chapel of ease" to the Holy Name Church, was erected on the elegant site. On December 18, 1899, it was dedicated to St. Catharine, by the Rt. Rev. Mgr. Boff, V. G., as the Bishop's delegate. Services were held regularly in the new church by Father Carroll, or by his assistant, the Rev. F. A. Malloy, until it was almost entirely destroyed by fire on the night of March 16, 1899. The Royal Insurance Company promptly adjusted and settled the loss, thus making it possible to rebuild the church. This was done without delay, and phoenix-like the new church arose from the ashes of the former structure, now even more attractive than before as to the interior. The architecture of the exterior, however, was duplicated almost exactly. The church, as rebuilt, has a seating capacity for 500 persons. It was solemnly dedicated by Bishop Horstmann, in the presence of a very large and interested concourse of people, on Sunday, November 26, 1899. The beautiful statue of St. Catharine, which graces the sanctuary, was donated by Bishop Horstmann, in memory of his mother, whose patron saint she was. Mr. Thomas Agnew and family presented the Holy Rosary altar and statue of the Blessed Virgin. On dedication day the interior of the new church was almost complete in furnishings and looked most attractive.

The time had now come to change St. Catharine's from a "chapel of ease" to a parish church. This was done when the Rev. James J. Quinn was appointed resident pastor, on January 7, 1900. He had the little brick house, located on the property at the time of its purchase, remodeled and neatly fitted up as a pastoral residence. He also purchased a fine bell, which was blessed by Bishop Horstmann; a beautiful set of Stations, and a commodious confessional. The present handsome sanctuary lamp was donated by a parishioner.

On May 8, 1900, a frontage of almost 100 feet on Haddock street was added to the church property, which comprises nearly

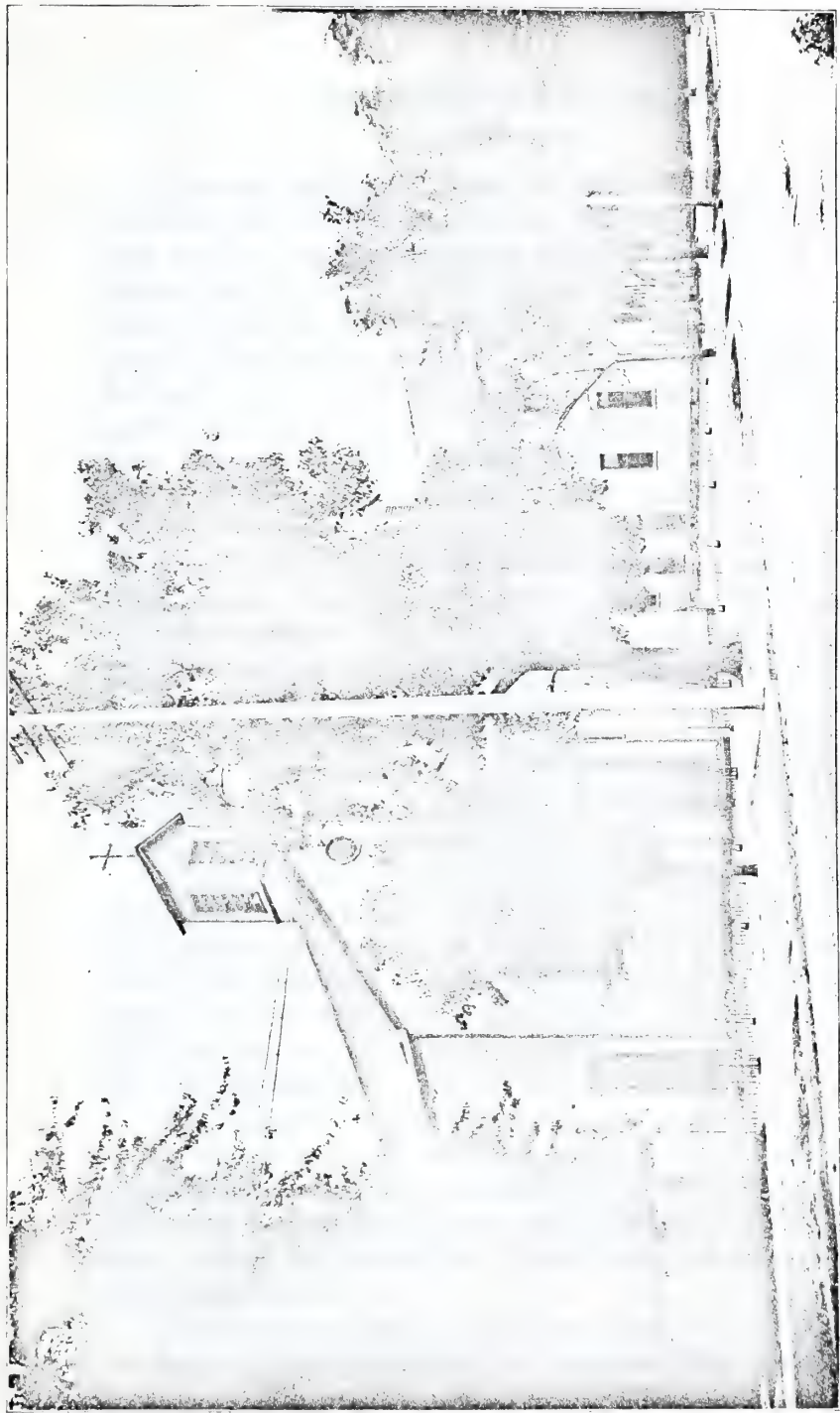
seven acres, exclusive of the lots actually used as a site for the church, school and residence. This property was bought for the purpose of allotting it, and with the proceeds from the sale of lots to help pay for the church, etc. This idea has been in part realized, and in time, as that part of Cleveland becomes settled, it is hoped to dispose of the other lots for a like purpose.

Through the efforts of the pastor the city sewer system was extended to the front of the church property, so that the parish buildings are now provided with all the necessary sanitary equipments. A stone sidewalk has been laid, and a handsome fence erected around the church lots, which have been suitably graded. The lawn is acknowledged to be the most beautiful on Woodland Hills avenue.

For over thirty years the Catholics living in that district made many sacrifices for the cause of Christian education. They sent their children long distances to school over bad roads and across many railroads tracks and switches, to the serious danger of their children's lives and health. Since his coming to the parish, Father Quinn, realizing those sacrifices, determined that the little ones of his flock should be relieved. The approval of Bishop Horstmann was readily granted, and St. Catharine's school was opened on September 3, 1900, with three Ursuline Sisters in charge.

In May, 1899, a temporary building for church and parish hall purposes was erected at a cost of about \$1,800. Since the rebuilding of the present church it has been used for the latter purpose. In the rear of the hall a frame school was erected during the summer of 1900, at a cost of about \$6,000. There are three large well lighted rooms in the building, suitably furnished, and provided with the most recent system of ventilation. A large basement provides a recreation room during inclement weather, and a furnace heats all the rooms. Nearly 200 children now (December, 1900) attend the school.

A number of parish organizations, both of a devotional and a social character, have been formed, and are in a flourishing condition. The outlook for St. Catharine's is bright and promising, and it may be safely said that ere long the parish will rank, in point of numbers, with many of the older parishes of the Forest City.



ST. COLMAN'S CHURCH AND SCHOOL, CLEVELAND.

ST. COLMAN'S CHURCH,
CLEVELAND.

Until the summer of 1880, St. Patrick's parish, Cleveland, extended westward beyond the city limits. Long prior even to 1870 English speaking Catholics began to reside in the western suburbs, and thus situated found it difficult to assist at Mass and other religious offices at St. Patrick's, because those who attended an early Mass could not return in time that the other members of the family might attend the later one. In this way want of opportunity begot indifference. As years passed and Catholics became more numerous in this locality, it became more necessary to provide for their spiritual wants. Hence, even before 1870, a site for a future church was purchased on the corner of Gordon avenue and Bayne street, but was sold five or six years afterwards for the benefit of St. Patrick's, the mother church. This transaction naturally displeased those Catholics for whose benefit the lot was supposed to have been originally procured, and did not tend to increase their zeal or their generosity.

In the summer of 1880, however, it was determined to establish a new parish in this district, and the Rev. E. M. O'Callaghan volunteered to resign St. Patrick's (of which he was then pastor) and begin the new undertaking.

A small house of one room, about 20 by 40 feet, was rented on Pear street, and there for the first time in the embryo parish the Holy Sacrifice was offered, on Sunday, July 25, 1880. The people having now learned that the establishment of a parish was no longer a matter of discussion but of action, earnestly co-operated with their pastor, and on the next Sunday the work of organization was commenced.

The house in which the altar was erected could accommodate only a few persons, but a dozen of apple trees growing close together near by formed a grateful shade, and under their spreading branches the people for two months assisted at Mass, and, no doubt, prayed as fervently as if under the groined roof of some majestic cathedral.

Whilst thus obliged to assist at Mass in the open air the weather was most propitious, for though it often rained on week

days, the Sundays were always dry and balmy. But a long continuance of such weather could not be hoped for, and it therefore became necessary to select a site and begin the erection of a church without delay. Accordingly, a lot, 66 by 130 feet, fronting on the east side of Gordon avenue, between W. Madison avenue and Lawn street, was purchased. Early in August materials were on the ground for the erection thereon of a frame building 36 by 80 feet. Completed, it cost nearly \$1,800.

The little church was dedicated to the service of God under the invocation of St. Colman, Bishop and Confessor, and the first Mass was offered therein on Sunday, September 26, 1880. The apathy of two years ago had passed away and the little congregation was as proud of St. Colman's as if built of porphyry and pearl.

September 29, 1880, another lot of 66 by 130 feet, near but not immediately adjoining that on which the church stood, was purchased for \$1,700. On this stood a small dwelling which, till November, 1885, served as a pastor's residence. On the 18th of March, 1881, another lot, 66 by 130 feet, adjoining and between the two lots, above mentioned, was purchased for \$1,100.

One of the first measures on organizing the congregation was to establish a school, which was opened September, 1880—even before there was a church. In July, 1881, a school of two rooms was erected in the rear of, and attached to the church. It cost about \$1,200.

In the summer of 1883 it was foreseen that the little church would soon become too small, so in anticipation of the contingency the building was raised 11 feet, the sides removed, the roof sustained by graceful columns, and an addition of 12 feet on each side was made to the width of the building. It was also lengthened, and three school rooms attached to the rear. Under the church proper a cellar was excavated in which were placed two furnaces. This building, thus increased in every dimension, made a most commodious church, 61 by 125 feet, 25 feet high, curved at angles of ceiling; ceiling molded and stuccoed, and all finely frescoed—with medallions of saints in water colors, and scripture events in oil. The total expense of this remodeling was about \$5,600, and

has provided a substantially built frame church, capable of seating nearly 900 persons.

In April, 1881, a second school was opened, and in September, 1883, a third school. Until July, 1886, the schools were in charge of secular teachers, since which time they have been taught by the Sisters of St. Joseph, who also reside in the parish. In September, 1885, a two-story frame building, 30 by 80 feet, for school purposes, was erected. The lower story was completed to accommodate three schools, but not being then needed for that purpose, it was arranged as a dwelling with temporary partitions, and occupied as a residence by the pastor, until 1889. The upper story, completed with curved ceiling, 17 feet high in centre, and used as a hall, having a stage with becoming scenery, etc., has proved to be not only a convenient but an almost indispensable adjunct to the church.

In August, 1886, another lot, 33 feet front, was purchased for \$900. Four more lots, fronting on Gordon avenue, were purchased between 1892 and 1897, giving St. Colman's Church property at present a frontage on Gordon avenue of 385 feet, and all now inclosed by a wrought-iron fence. Additional lots were purchased during the latter period, fronting on West Madison avenue and Beverley street.

In 1889 a comfortable brick residence for the pastor was erected at a cost of \$7,000.

The number of families in 1880, when the parish was established, was 133. In January, 1900, St. Colman's numbered a little over 500 families. The parish is without debt and has a considerable amount in the treasury, to serve as a nucleus for the building of a permanent church to replace the present frame structure. As a matter of record it may be here stated that St. Colman's received no financial aid from its parent church—St. Patrick's.

The following priests assisted Father O'Callaghan in the parish work: The Revs. James J. Hennessy, 1887-1889; John Hannan (who died on November 28, 1896), and the present curates, Revs. Matthew O'Brien, since December, 1896, and John J. Banks, since December, 1900.

ST. COLUMBKILLE'S CHURCH, CLEVELAND.

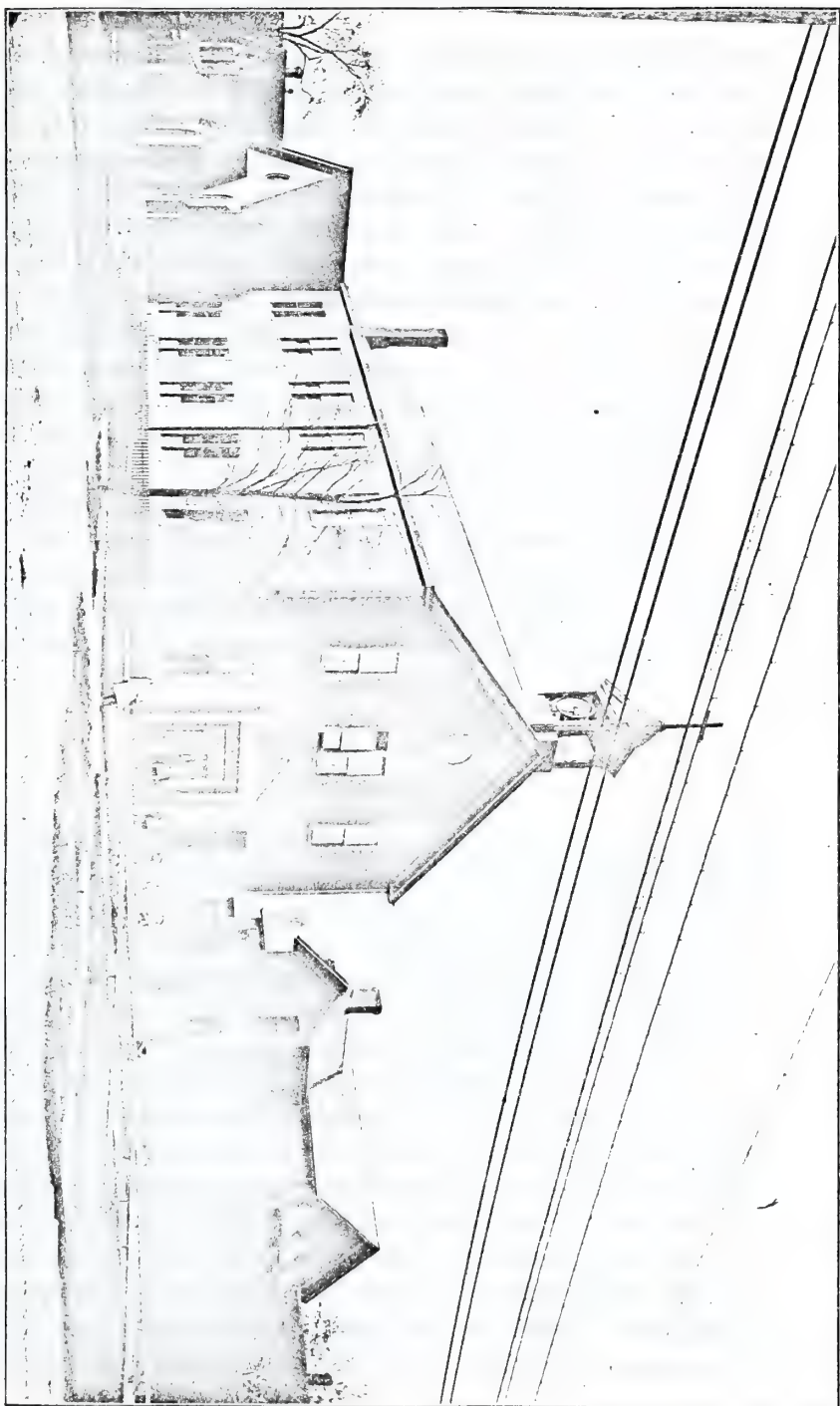
Until January, 1871, the history of St. John's Cathedral was that of St. Columbkille's parish. It was then that the Very Rev. Edward Hannin, Administrator of the Diocese of Cleveland, during the interim (1870-72) between the resignation of Bishop Rappe, and the installation of Bishop Gilmour, appointed the Rev. James O'Reilly pastor of that portion of the Cathedral parish, east of Perry street. A frame church was built on the northwest corner of Superior and Alabama streets, and in due time dedicated to St. Columbkille. The new church was conveniently situated in a district well settled with good Catholic families. Its people were noted then, as they have been ever since, for their strong Catholic faith, their reverence and love for their priests, and for their generosity—often with scanty means, in building up the House of God.

For reasons given to Bishop Gilmour, shortly after his arrival at Cleveland in 1872, he directed that St. Columbkille's be discontinued as a parish and that the church be made a chapel of ease to the Cathedral. It served as such till November 18, 1900, when St. Columbkille's was again made a parish.

During St. Columbkille's existence as a chapel of ease, the Rev. T. P. Thorpe, pastor of the Cathedral, purchased, in 1887, the property on the northeast corner of Superior and Alabama streets. It consisted of three lots, on which were located a small brick church and a frame house. He moved the original St. Columbkille's Church from its first site to that secured in 1887, as above stated, and attached it to the brick structure that had served as a place of worship for a small and struggling Episcopalian congregation.

In 1893 Monsignor Thorpe sold the church lot at the northwest corner of Superior and Alabama streets, he having also sold in 1888 the pastoral residence lot, fronting on Superior street.

In October, 1899, the Rev. George J. Vahey, successor to the Rt. Rev. Mgr. T. P. Thorpe, as pastor of the Cathedral, purchased three lots, 133 by 150 feet, on the southeast corner of Superior and Alabama streets.



ST. COLUMBKILLE'S CHURCH, SCHOOL, AND PASTORAL RESIDENCE, CLEVELAND.

On November 18, 1900, after a lapse of twenty-nine years from the time of its discontinuance as a parish, the Rt. Rev. Bishop Horstmann appointed the Rev. George J. Vahey to take pastoral charge of St. Columbkille's, and gave him the Rev. Raymond Mylott as his assistant. Amidst rejoicing and gratitude, they welcomed those who were commissioned to take up the duties and burdens of the now large and flourishing parish. The estimate of one who knew these people in the past can be justly repeated today: "No priest who has ever officiated at their altar would ever need other inspiration in his preaching than the eager faces of that crowded church. No priest who has ever visited them in their homes could ever fail to recognize the sincere and cordial hospitality of these good, faithful people." Since September, 1900, many improvements have been made; the interior of the church has been beautifully frescoed, the pews renovated, the altars ornamented with statues and paintings, and now (December, 1900) St. Columbkille's is in a flourishing condition, without a dollar of debt, and it bids fair for a brilliant and prosperous future.

ST. EDWARD'S CHURCH, CLEVELAND.

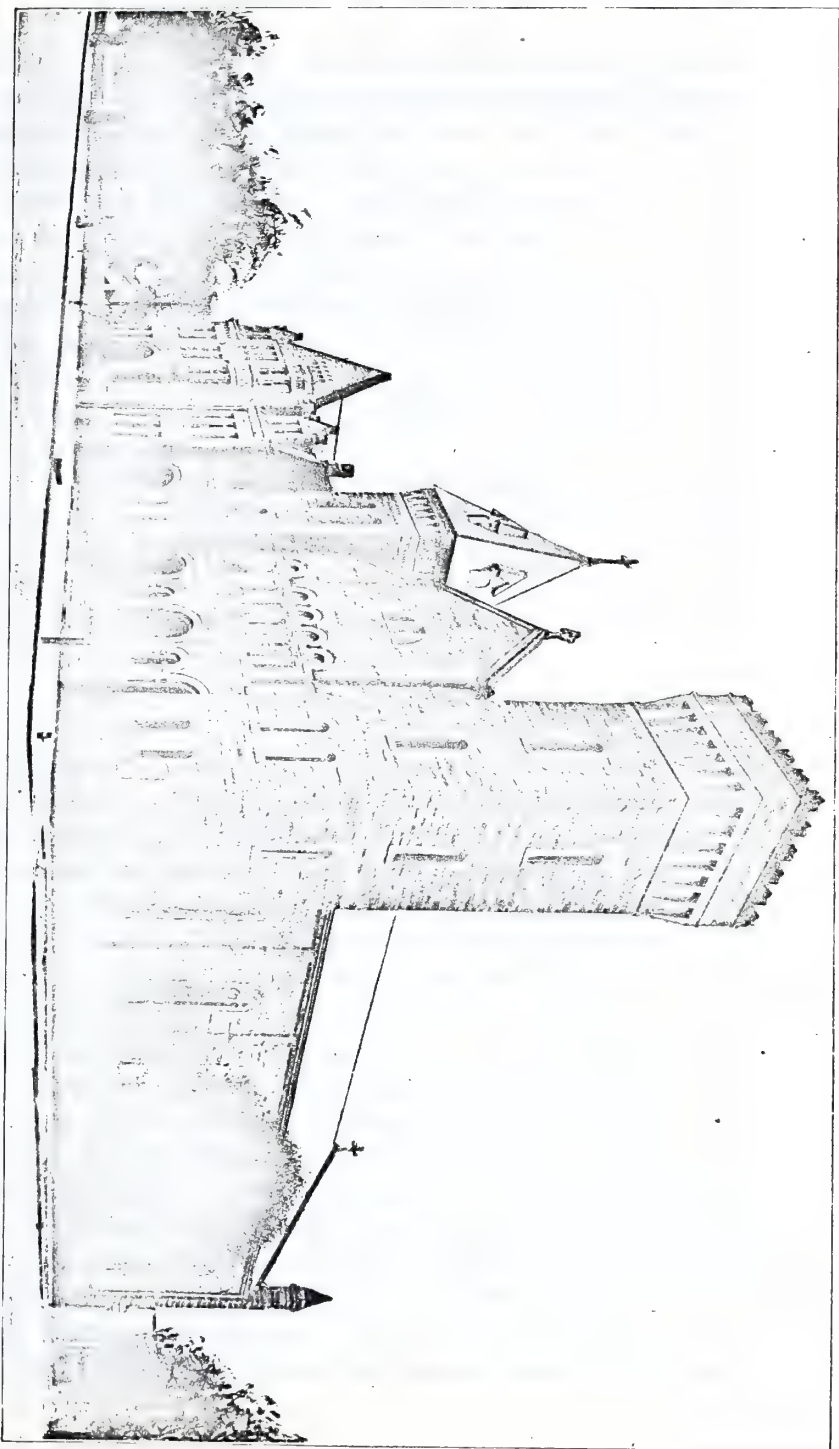
In July, 1863, the Holy Sacrifice was first offered up for the people living within the present limits of St. Edward's parish, by the Rev. Anthony J. Abel, in the chapel of St. Joseph's Orphan Asylum, on Woodland avenue. For eight years the Catholics living east of Woodland avenue received spiritual attendance, successively, from the Cathedral and the Seminary, and finally, in 1869, from the Franciscan Monastery, the Ladies of the Sacred Heart kindly granting them the use of their Asylum chapel. In 1870 the Rev. Raynerius Dickneite, O.F.M., conducted the first mission for the Catholics of the territory above described, which resulted in a petition to the Very Rev. Administrator Hannin for the establishment of a regular parish in that part of Cleveland. The petition was granted in August, 1871, by the appointment of a resident pastor in the person of the Rev. Jacob Kuhn, who was commissioned to organize the long desired parish. Until proper church facilities could be provided for his people he arranged for

the use of the Asylum chapel, in which he gathered his polyglot congregation, composed of Irish, Germans, Bohemians and a few Poles. The Catholics of the two first-mentioned nationalities had been identified with St. Bridget's and St. Joseph's churches. With Father Kuhn's appointment begins the history proper of St. Edward's, which then, and until 1885, was known as the Holy Family parish. Its boundaries were, on the west, Kennard street; on the north, Euclid avenue; on the south, Broadway; and on the east, Warrensville township.

But while the new parish had ample territory, it had no property. Hence the pastor's first endeavor was to remedy this defect, which he did on September 6, 1871, by the purchase of two lots fronting on Woodland avenue, just east of Geneva street. He also had plans made for a brick building, the upper story to serve as a church, the lower as a school, with a few rooms in the rear for a pastoral residence. On October 19, 1871, Bishop Toebbe, of Covington, laid the cornerstone of the building, which however was not completed and dedicated until August, 1873. In the following month the parish school was opened, and put in charge of the Ladies of the Sacred Heart, who conducted it until June, 1891.

Father Kuhn labored with great energy among and for his congregation, made up of various nationalities, as above stated, a large majority of whom had to contend with poverty. In spite however of these drawbacks to the growth of the congregation, Father Kuhn did not lose courage, but steadily pushed his work towards success. He left the Holy Family parish in a prosperous condition, in April, 1879, when he was transferred to Massillon, to take charge of St. Mary's congregation, which was very large, and at the same time deeply in debt.

On May 15, 1879, the Rev. Peter Becker succeeded Father Kuhn as pastor of the Holy Family parish. During his administration, and even some time before, the greater number of the German members of the parish desired to separate, and to organize as a distinctly German congregation. They offered either to take the parish property and assume its debt—then about \$14,000—or to leave empty-handed and build a church for themselves. The latter proposition, having been approved by Bishop Gilmour, was



ST. EDWARD'S CHURCH AND PASTORAL RESIDENCE, CLEVELAND.

accepted by the members who wished to remain affiliated with the Holy Family parish, quite a number of them being either Germans or of German descent. The separation took place on August 1, 1880, Father Becker having been appointed to organize the new parish, under the title of the Most Holy Trinity. The Rev. Matthew A. Scanlon was at the same time appointed to take pastoral charge of the Holy Family parish. At the end of four years he paid off the debt, and then had plans drawn for a stone church, to cost about \$50,000. The cornerstone was laid by Bishop Gilmour on Sunday, April 26, 1885, in the presence of an immense assembly. On Sunday, January 31, 1886, the same prelate dedicated the new church, which was placed under the patronage of St. Edward, by which name the parish was henceforth to be known. The architecture of the edifice is Roman throughout. Its interior is finished in white and gold, in very good taste. The windows are pronounced by experts to be of most artistic pattern, their vivid hues being chastened by the modest ceiling, thus producing a singularly beautiful effect.

In 1891 plans were submitted and accepted for altering the school building and transforming the front part of it into a pastoral residence. The change, so planned, was effected in 1892, at a cost of \$11,500. The present handsome building, with a court wall, massive iron gate and imposing facade of the church, forms a continuous and lofty pile of solid masonry, fronting on Woodland avenue. The former temporary church was also changed into a spacious and well appointed parish hall, and the basement was fitted up as a gymnasium and society rooms for the use of the young people of the parish.

After a brief illness Father Scanlon died on February 22, 1899. He was succeeded a few weeks later, in the pastorate of St. Edward's, by the Rev. William S. Kress, Superior of the Cleveland Apostolate. From April to June of the same year he had as his assistant in the work of the parish the Rev. Patrick J. Hendrick. In June, 1899, the Revs. John P. Brennan and John P. Michaelis became members of the Apostolate, to which, with the advent of Father Kress, the parish house of St. Edward's was assigned as its official home in the diocese.

In June, 1891, the Ladies of the Sacred Heart of Mary with-

drew from the parish school. In September following it was entrusted to the Sisters of St. Joseph, but they remained only one year, when they were succeeded by the Sisters of the Humility of Mary, who have had charge since that time.

The increasing school attendance necessitated more room for the children. This was secured in March, 1900, by the purchase of a lot on Geneva street, with two houses thereon, for \$2,000. The houses were remodeled and now contain four school rooms. About 400 children attend the parish school, which is taught by seven Sisters of the Humility of Mary, and is of more than ordinary merit. In addition to the usual branches, special attention is also given to English composition and literature, besides typewriting and stenography.

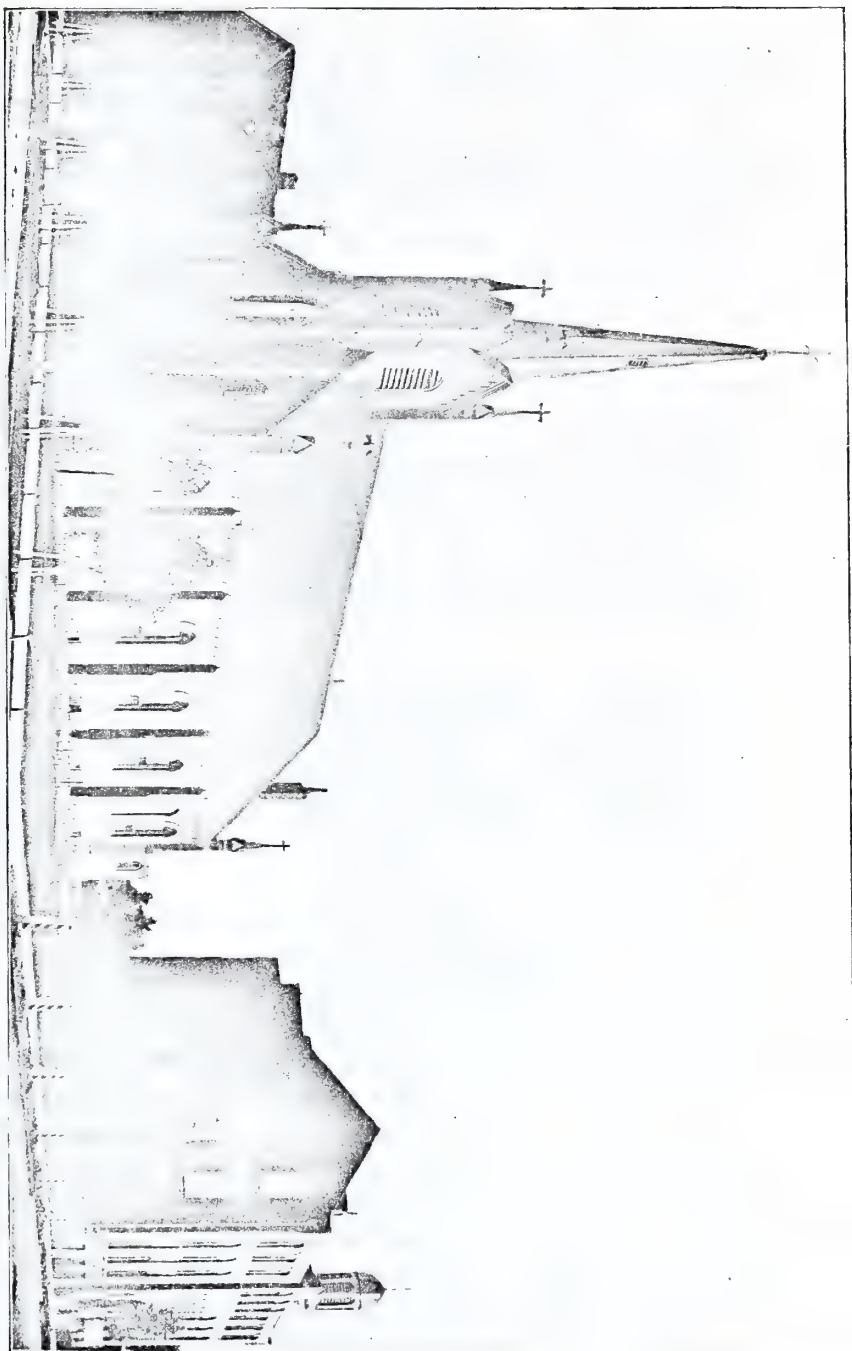
At present there are numerous religious and beneficial societies connected with the parish, and they are all in a flourishing condition.

ST. ELIZABETH'S (MAGYAR) CHURCH, CLEVELAND.

Between 1880 and 1890 many Catholic Hungarians established homes in Cleveland, especially east of Willson avenue. These people, commonly known as Magyars, form a large portion of the population of Hungary. Previous to 1892 the Magyars of Cleveland had no priest of their own nationality, and hence were obliged to attend Mass in churches located near their homes, though unable to understand the sermons preached therein. At that time they numbered over one hundred families, residing for the most part east of Willson avenue.

In 1888 they joined the Slovaks in erecting St. Ladislav's Church, on Corwin avenue, but as the two elements failed to amalgamate, and the Magyars being in the minority, the latter became dissatisfied and resolved to build their own church as soon as Bishop Horstmann could provide them with a priest that knew their language. St. Ladislav's congregation gave \$1,000 to their Magyar brethren in the faith towards the erection of the contemplated church, as a partial return for what they had contributed while members of said congregation.

ST. ELIZABETH'S CHURCH, SCHOOL, AND PASTORAL RESIDENCE, CLEVELAND.



After much correspondence with bishops in Hungary, Bishop Horstmann finally succeeded in securing the priestly services of the Rev. Charles Boehm, a Magyar priest. He arrived in Cleveland on December 3, 1892, and was at once appointed to take charge of the spiritual interests of his countrymen. As no church of convenient location was to be had in which to hold services for his embryo congregation he arranged with the Sisters of St. Joseph's Asylum, on Woodland avenue, for the use of their chapel. There he assembled his people for Mass for the first time on the third Sunday of Advent, December 11, 1892.

Having secured a temporary place of worship for his people Father Boehm, under direction of the Rt. Rev. Bishop, looked about for a church site. This he secured on January 31, 1893, by purchasing two lots on South Woodland avenue, near Bismarck street. A few days after, February 2, he bought a third lot, adjoining the other two, the purchase price being \$1,200, and on March 22, of the same year, he secured a fourth lot, fronting on Bismarck street, for \$600.

After much discussion, the congregation agreed to the proposition to build a brick church. Plans were accordingly drawn, and received the Rt. Rev. Bishop's approval. He also delegated his Vicar General, Mgr. Boff, to lay the cornerstone on Sunday, June 4, 1893. So rapidly was the edifice pushed to completion that it was ready for divine service the following September.

The solemn dedication of the church to St. Elizabeth of Hungary was performed by Bishop Horstmann on Sunday, February 15, 1896. The church is a slate covered structure, 48 x 100 feet, of mixed Gothic architecture, of quite attractive appearance, and cost, exclusive of altars and pews, about \$10,000. The interior is very neat and the frescoing shows excellent taste.

Fully realizing the importance of a parish school, Father Boehm considered it his duty to provide for it as soon as possible. To this end he purchased, on March 22, 1893, a lot, fronting on Bismarck street. In November of the same year he had a modest two-story frame building erected thereon, containing one school room for the accommodation of children between nine and twelve years of age. The little school was then put in charge of a

lay teacher. Additional school facilities were soon imperatively needed. To fill this need and to provide at the same time for a temporary residence for himself, Father Boehm purchased, in December, 1895, a two-story frame building, which had been used as a public school. He had it moved to the lot adjoining the church, on South Woodland avenue. The upper story was divided into rooms, to serve as his residence. The lower story was fitted up as a second school room which, with the one on Bismarck street, was placed in charge of two Ursuline Sisters as teachers. This arrangement satisfied but for a short time. Very soon more school room was needed, so rapidly did the attendance increase. Father Boehm felt the need more than his people. Hence, in spite of the financial strain upon them, he determined to erect a school building that would be a credit to the Catholic Magyars of Cleveland, and to Cleveland itself. In this he had the cordial approval of his Bishop, seconded by that of his people, who were willing, even eager, to shoulder this additional burden. Plans were therefore submitted and adopted for a brick school, to cost, complete in every detail, about \$25,000. Work was begun in the early spring of 1900, and the cornerstone laid on April 22, of that year, by Mgr. Thorpe, in the presence of a vast multitude. The handsome and imposing building was dedicated by the Rev. Chancellor Houck, as the Bishop's delegate, on Sunday afternoon, August 19, 1900. It was a day of rejoicing for Father Boehm and his faithful people, who now had a school edifice as well appointed as any in the Diocese of Cleveland. On September 2, of the same year, the school was opened with an attendance of over 300 children, in charge of five Ursuline Sisters as teachers.

The fine property now owned by St. Elizabeth's parish has a frontage of 175 feet on South Woodland avenue, and 262 feet on Bismarck street, and is enclosed by a neat iron fence. The parish debt, though considerable, is within easy grasp of the always generous congregation and will soon be cancelled.

From November, 1897, to September, 1898, Father Boehm had as an assistant the Rev. R. Paulovits to enable him to attend to the spiritual interests of the Magyars in Toledo and in many places outside of the diocese. This he had done himself for some time, having been obliged to deprive his congregation in part of his

priestly services. The Rev. J. Brunkala has been assistant to Father Boehm since July, 1899, meanwhile also attending the Magyars at Fairport and Lorain.

ST. FRANCIS' CHURCH, CLEVELAND.

The congregation of St. Francis of Assisi is an outgrowth of St. Peter's, and was organized in 1887 by the Rev. Francis Westerholt. He had been repeatedly urged by those of his parishioners living in the far east of Cleveland to obtain from Bishop Gilmour permission to erect a church and school nearer to their homes than St. Peter's. Bishop Gilmour readily consented, and authorized Father Westerholt to secure a church site. This he did on March 3, 1887, by purchasing two lots on Superior street, near Becker avenue, at a cost of \$5,000. In a very short time a modest two-story frame building, 30 x 80 feet, was erected on the lots. The cost of lots and building was soon covered by the liberal subscriptions of the people and by the proceeds of a fair. The lower story was divided into two school rooms and the upper story was fitted up to serve as a temporary place of worship. The generosity of some German city parishes, and of a few private individuals, provided the necessary church outfit. The neatly decorated edifice was blessed by Bishop Gilmour on Sunday, September 11, 1887, and on the following day the parish school was opened and put in charge of two Sisters of Notre Dame. Until the appointment of a resident pastor the church was attended from St. Peter's. On Passion Sunday, March 15, 1888, the Rev. Nicholas Kirch was given pastoral charge of the new congregation. As no pastoral residence had been provided for him he had to make his abode for some months in a rented house, over a mile distant from the church.

On February 27, 1888, two lots, at the corner of Superior street and Becker avenue were purchased for \$5,300. In the rear of these lots the pastoral residence was erected at a cost of \$1,500. Within the same year an assembly hall was built east of the church at an expense of nearly \$2,000. The parish had at this time a membership of about one hundred families, but the church being

the only one then in that section of the city, was attended not only by the Germans, but also by people of other nationalities living in that neighborhood. The modest structure was often overcrowded to the danger limit. The Germans, knowing that these members of the congregation had not the means to erect a church of their own, kindly provided for them by enlarging their building, (36 x 56 feet), by which addition another school room was gained in the lower story, as also a dwelling for the teaching sisters. Soon after a third school room was opened.

In 1891 a stone sidewalk and an iron fence along the front of the property improved the surroundings of the church. The school demanding more rooms, the assembly hall which had been erected two years previous was enlarged by adding a second story. The lower floor was partitioned into three class rooms, while the new story served as a hall.

On January 29, 1893, the Rev. N. Kirch, after five years of hard and energetic labor, was transferred to Navarre. On the following Sunday the Rev. Francis Metternich succeeded Father Kirch as pastor of St. Francis' Church.

February 28, 1893, the congregation purchased the beautiful house located on a lot, 50 x 150 feet, opposite the church on Superior street, for a pastoral residence at a cost of \$7,000. The former residence on Becker avenue has since then been occupied by the sisters teaching the parish schools.

The church again proving too small, another addition was built in 1894, thus bridging over for a time the necessity of building a larger and finer church, which has been contemplated for some years. In fact a considerable sum is already on hand for that purpose, which Father Metternich and his people hope to see realized in the near future.

The preliminary steps for building the new church were taken in 1898. The site selected for the edifice is the present play ground of the school children. On this account it became necessary to enlarge the church property. This was done on January 24, 1899, by the purchase of two adjoining lots, 100 x 80 feet, located east of the parish hall building, at a cost of \$1,320. This building, containing four school rooms in the lower story, will soon be removed to these lots, to make room for the proposed church.

The financial and spiritual condition of the congregation is excellent, and St. Francis' bids fair to become one of the largest German-speaking parishes in Cleveland.

ST. GEORGE'S (LITHUANIAN) MISSION, CLEVELAND.

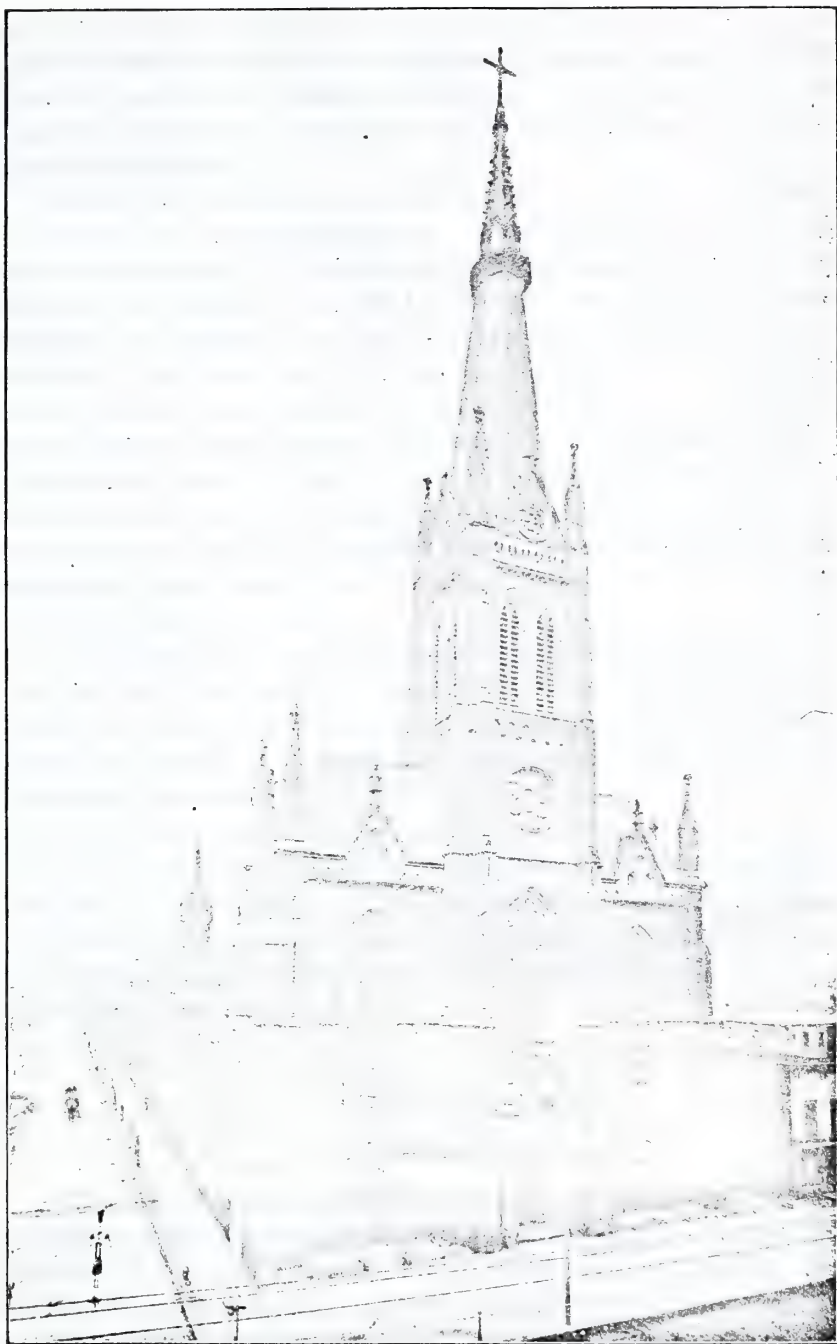
Among the polyglot Catholic population of Cleveland are about one hundred families who came here since 1890 from Lithuania, a Russian province, to escape the religious and civil oppression to which they were subjected in their native country. They are a hardworking and thrifty people, full of faith and simple piety. Not having a priest of their own language they attended Mass in the churches nearest to their homes. At irregular intervals Lithuanian priests came from the dioceses of Pittsburg and Detroit to attend to their spiritual wants. Finally, in August, 1895, they were organized as a congregation, under the direction of a priest of their own country, the Rev. Joseph Delinikaitis. He assembled his people for worship in the chapel of St. Peter's Church, the use of which was granted them by the rector, Father Westerholt. St. George was chosen as the patron of the congregation. In a short time they had all the requirements for divine service, which was regularly held in their temporary place of worship, until Father Delinikaitis left, in September, 1896. Lithuanian priests being very few in number in this country, St. George's congregation was without a pastor until the advent of the Rev. Joseph Maszotas, who received temporary charge of the congregation in March, 1898. This he retained until June, 1899, when he left the diocese. Since then they have been without a pastor. The Lithuanians purchased three lots on North Perry street on which to erect their own church, school and pastoral residence. The purchase price of the lots was \$4,700, about half of which they have already paid out of their meagre earnings, most of them being poor, and gaining their livelihood by performing the most common labor. In the near future, as soon as they have their own pastor, who is expected in January, 1901, they will realize their fond hope, to have their own "roof-tree" as a congregation, and thus be in line with their fellow Catholics in Cleveland.

ST. JOHN BAPTIST'S (UNITED GREEK) CHURCH, CLEVELAND.

The first United Greek congregation in the Diocese of Cleveland, and in Ohio for that matter, was organized at Cleveland in January, 1893, the Rev. John Csurgovich being the first pastor thereof. He came directly from Hungary to Cleveland at that time. For over a year its members worshipped in St. Ladislav's Church, having separate services according to the Greek rite, the Slovak language being used instead of Latin. Father Csurgovich found located in Cleveland about one hundred families of his countrymen who belonged to the United Greek branch of the Catholic Church, and nearly all of the poorest class, financially. Under direction of Bishop Horstmann he purchased on January 22, 1894, a lot, 44 x 134 feet, on Rawlings avenue, for \$600, and on it built a frame church of humble design. It was ready for use in April of the same year, and dedicated to St. John the Baptist. It cost about \$1,000. Father Csurgovich left the diocese on September 10, 1896, and was succeeded by the Rev. Simon Szabo a few days later. He had the interior of the church remodeled and a sanctuary added to the edifice, thus increasing its seating capacity somewhat. During his pastorate he also held separate service for the Slovak Greek Catholics in the chapel of the Franciscan monastery. He left in April, 1898, and was succeeded by the present priest in charge, the Rev. Irenaeus Matyaczkowski, who (in 1900) built a frame school, with pastoral residence adjoining, at a cost of nearly \$4,000.

ST. JOHN CANTIUS' (POLISH) CHURCH, CLEVELAND.

The rapidly increasing number of Catholic Poles in Cleveland necessitated the formation of a fourth Polish congregation, to give church and school facilities to the people of that nationality living in the "down town" district, and too far distant from the other Polish churches. The arrival of the Rev. Hippolit Orłowski, in April, 1898, enabled Bishop Horstmann to effect the organization of the much needed parish. Father Orłowski obtained the



ST. JOSEPH'S CHURCH, AND FRANCISCAN MONASTERY, CLEVELAND.



use of the Cathedral Chapel for services on Sundays and holydays, and in a short time had the satisfaction of seeing upwards of one hundred families in regular attendance. Meanwhile he made search for a suitable location on which to erect a church, school and pastoral residence.

Some friction arose while selecting a site pleasing to at least a majority of the congregation. Finally an ideal place was found at the corner of Professor and College streets. The property, consisting of two large lots, 132 by 132 feet, had on it a large frame building, in excellent condition. It was formerly the car barn of the South Side street railway. The property was secured at a cost of \$4,000, and was deeded to Bishop Horstmann in February, 1899. Immediately the work of transformation was begun and in a few weeks what was once a barn had now the appearance of a neat and cozy church, amply large, at least for some years, to accommodate the people identified with the new parish. Mass was celebrated in the transformed building for the first time on Palm Sunday, March 26, 1899.

That part of the two-story building along the rear end of the two lots was fitted up for a pastoral residence, school and sisters' house. In three months all these necessary adjuncts to a properly organized parish were ready for occupancy. The school was opened on September 11, 1899.

The attractive church was dedicated to St. John Cantius, by Bishop Horstmann, on Sunday, October 22, 1899, a vast multitude assisting at the ceremony. The congregation was obliged to go into debt for nearly all the property and outfit, but the well-known generosity of the Catholic Poles will cancel the debt, of about \$6,000, in a very short time.

ST. JOSEPH'S CHURCH, CLEVELAND.

The Rev. John H. Luhr, founder of St. Peter's parish, felt the necessity of starting another school, besides St. Peter's, for the convenience of children living in the southerly part of the city. He foresaw that his parishioners there resident would be unwilling to send their children to the school adjoining the parish church,

because of the great distance to be traveled, and that these would find their way to the public school, and perhaps to apostasy. To prevent this evil, the zealous priest opened a school in a private house, rented for the purpose, on Irving street, in September, 1855. Through the energy and ability of its teacher, Miss M. Hengge, the school prospered to such a degree that the number of children at the close of the second year exceeded one hundred. This success gave encouragement to the people, and in 1857 they erected a school house of their own, at the corner of Orange and Irving streets. But a church was also badly needed, as many adults remained away from their religious duties altogether, owing partly to the long distance to St. Peter's Church. To remove all excuse for neglecting Mass, Father Luhr, with the consent of Bishop Rappe, placed an altar in one of the school apartments, where his assistant, the Rev. William Bally, celebrated Mass on Sundays and holydays from July to November, 1857. The good results of this arrangement soon became manifest. In spite of the inconvenience and poverty of the place, the number of people present at the Holy Sacrifice steadily increased. When Father Bally was transferred, Bishop Rappe was asked for permission to form a new congregation. His consent was readily given. Thereupon, in May, 1858, the families living in the southern part of St. Peter's parish separated, and under the patronage of St. Joseph, organized as a distinct congregation. The Rev. Anthony Krasney attended it from St. Peter's as a mission until 1862, when he was appointed its first pastor. Under his direction a lot (100 by 170 feet), situated at the northeast corner of Woodland avenue and Chapel street, was bought of Philo Scoville, and a frame church built thereon. Bishop Rappe blessed the foundation on November 2, 1862. In the following year a new school house of brick was erected, a lot of thirty-six feet having previously been added to the church property for that purpose. The priest's house, also of brick, was built in 1864.

About this time an important change took place. The Rev. A. Krasney not being able, under existing circumstances, to satisfy the wants of the congregation, Bishop Rappe asked the Franciscan Fathers of Teutopolis, Ill., to take charge of St. Joseph's Church. After considerable correspondence and consequent delay Bishop

Rappe's repeated offer was accepted in 1867, when two Franciscan Fathers, the Revs. Capistran Zwinge, O. F. M., and Dominic Droessler, O. F. M., took charge of St. Joseph's. They labored zealously in their new field, and though having to overcome many obstacles, their efforts for the souls entrusted to them were blessed abundantly.

Soon the old frame church and priest's house became too small. A monastery and chapel were built in 1868, at the corner of Chapel and Hazen streets. On October 12, 1869, the cornerstone of the chapel was laid by Bishop Rappe, and in the following year, November 13, it was consecrated by Bishop Toebbe, of Covington, Ky. Plans were now drawn by architects Cudell and Richardson for a brick church to replace the frame structure. But owing to his many and arduous labors in his former capacity as missionary priest, the health of the pastor, Rev. P. Capistran, was unequal to the task of building a church. His declining health caused him to return, in 1871, to Teutopolis, Ill. He died at Chicago, Ill., on July 24, 1874. Father Capistran was replaced in the pastorate of St. Joseph's by the Rev. Kilian Schloesser, O. F. M., who soon commenced the new church according to the above mentioned plans. On invitation of the Very Rev. Edward Hannin, the administrator of the diocese, Bishop Toebbe, of Covington, laid the cornerstone of the new edifice, October 26, 1871. Two years later, October 5, 1873, the present grand church was dedicated by Bishop Gilmour. It is built in pure Gothic, with clere-story. It has a frontage of ninety feet on Woodland avenue, and extends on Chapel street one hundred and sixty feet.

Father Kilian Schloesser now made every effort to reduce the large debt, contracted in the erection of the church. He succeeded, by prudent economy and careful management, in diminishing it considerably each year. In this he was greatly assisted by the St. Agatha's Insurance Society, which lent its earnings to the church without interest.

In July, 1885, Father Kilian was succeeded in the pastorate of St. Joseph's by his assistant, the Rev. Alardus Andreschek, O. F. M. During the same year the beautiful high altar, designed by Brother Louis, O. F. M., and executed under his direction, was blessed by Mgr. F. M. Boff, V. G. In 1888, the Rev. Theodore

Arentz, O. F. M., succeeded Father Alardus, and the Rev. Boniface Depmann, O. F. M., was appointed his assistant. Two years later the church was artistically frescoed and furnished with a steam heating apparatus. In 1892, the outfit of the sanctuary was completed by the addition of two fine side altars, also designed by Brother Louis, O. F. M. In August, 1897, the Rev. Benignus Schuetz, O. F. M., was given pastoral charge of St. Joseph's, Father Theodore having at that time been elected Provincial of the Franciscans belonging to the Province of the Sacred Heart. Father Boniface was relieved by the Rev. Matthew Schmitz, O. F. M., in the duties of assistant, in January, 1899.

As early as 1893 the completion of the church spire had been discussed. But, owing to the financial depression then and for some years following, its completion had to be postponed to a more favorable time. This came at last in the spring of 1899. The same architects who drew the plans for the church drew them also for the spire, which was completed in the fall of the same year. It ranks among the tallest and most beautiful spires in Cleveland. On Sunday, October 22, 1899, Bishop Horstmann blessed three fine bells for this church, the largest weighing four thousand pounds. On the same day the splendid organ, which practically had been rebuilt, was blessed and used for the first time.

St. Joseph's Church is now complete in every respect, and is justly classed with the best and most costly churches in the city and Diocese of Cleveland. As stated in the beginning of the sketch, the school was opened before the parish was organized. At all times the best interests of the parochial schools were kept in view. Until 1875 they were taught by lay teachers. From 1875 until 1889 the Ladies of the Sacred Heart of Mary had charge of the girls. From 1875 to 1885 two Franciscan Brothers taught the boys. In the latter year, the present teacher and organist, Mr. Aloysius Pfeilschifter, was given charge of the large boys' school, and in 1889 the Ursuline Sisters were entrusted with the girls and the smaller boys. At present (December, 1900), the school is attended by three hundred and forty pupils. For a number of years prior to 1885, the two school buildings were found inadequate. In fact, the building used by the boys was condemned as unsafe. It stood to the rear of the church and lacked modern

equipments. The Franciscan Fathers proposed to Bishop Gilmour to sell to St. Joseph's parish their monastery property, located at the corner of Chapel and Hazen streets, and to take in exchange, as part of the purchase price, the lots on which stood the school buildings. The object of this offer was to enable the parish to fit up as a parochial school the monastery, and so secure, at a comparatively small cost for the necessary transformation, an excellent building, with ample grounds, comprising half a block. At the same time also the Fathers could thus put into effect a long cherished plan—to have their monastery immediately adjoining the parish church. Bishop Gilmour and the parish councilmen considered the proposition with favor, but he died before anything definite was or could be done in the matter. Within a short time after Bishop Horstmann came to Cleveland, the proposition was revived, and at once accepted by him. The exchange of the two properties in question was effected in June, 1892, the parish agreeing to pay \$12,500 for the monastery and grounds. The former was remodeled into a very commodious school during the early part of the following year, and in 1894 the monastery chapel was transformed into a fine parish hall, all at a cost of about \$4,000. At the same time the present monastery, immediately north of and adjoining the church, was built. With the above mentioned changes, St. Joseph's came into possession of excellent school facilities, and now has all its parish wants supplied, with but a trifling debt remaining. The Rev. Bernard Wewer, O. F. M., the present pastor, has been in charge since September, 1900.

ST. LADISLAS' (SLOVAK) CHURCH,

CLEVELAND.

Prior to 1885, the Slovak Hungarians in Cleveland had no separate church organization, owing to lack of numbers. In that year it was found advisable to organize them as a mission congregation, as now they had increased considerably in numerical strength. To the Rev. Stephen Furdek was entrusted the work of forming the new congregation, to be composed of two elements—Slovaks and Magyars, both of Hungarian origin. From June,

1885, to December, 1888, they had a regular Sunday service at 6.30 a. m. in the chapel of the Franciscan monastery, one of the Franciscan Fathers saying the Mass, and Father Furdek preaching the sermon. In June, 1888, Bishop Gilmour authorized Father Furdek to purchase a lot, for church purposes, at the corner of Corwin and Holton avenues. An additional lot was bought in November of the same year, both costing nearly \$3,000. On the first lot a frame church, 40 x 70 feet, was erected. It was dedicated to St. Ladislav by Bishop Gilmour, on Sunday, December 2, 1888. Till the completion of the school proper, in 1891, a part of the church was used for school purposes. Thus, from the very beginning of the congregation the school was an integral part of the parish. The Rev. John Martvon was given the pastoral charge of St. Ladislav in July, 1890, thus relieving Father Furdek, who during all this time was also pastor of the large Bohemian congregation of Our Lady of Lourdes.

Owing to dissensions in the parish, Father Martvon left his charge and the diocese in September, 1892. The Rev. Wenceslas A. Panuska was appointed his successor on September 27, following. Father Panuska had a number of necessary improvements made in and outside the church, shortly after he took charge of the parish. The Slovak-Hungarians living near the center of the city asked permission, in 1893, to organize as a separate congregation, as they found St. Ladislav's Church too far distant from their homes. The petition was granted and the organization of St. Martin's Church, on Henry street, was the result. This separation diminished the numerical strength of St. Ladislav's considerably, and in consequence much dissatisfaction arose, as those remaining felt they could hardly carry the church debt and meet the running expenses of the parish. But in a short time this feeling was allayed. In February, 1894, Father Panuska was appointed pastor of St. Martin's Church. The Rev. Francis Jiranek succeeded him as pastor of St. Ladislav's, but he remained only until August of the same year. The parish was then attended from St. Martin's as a mission, by Father Panuska about four weeks, when, on September 15, the Rev. Peter M. Cervený was appointed resident pastor, and has since then remained in charge. He inaugurated and brought to completion a number of improvements in and

around the church, and a fine pipe organ was bought shortly after his arrival. Later on the altars were repainted and ornamented in good taste.

In 1898 the school house was removed from its location, fronting on Corwin avenue, to the rear of the church, and the few rooms in the same building, that served as a temporary residence of the pastor, were remodeled for school purposes by taking out the partitions. Thus two additional and commodious school rooms were gained—four rooms in all being now occupied. The school is in charge of three Ursuline Sisters.

On the plat of ground now vacated by the school building a much needed pastoral residence was built at a cost of about \$3,500. It is a handsome frame structure and has all the modern conveniences. It was completed in December, 1898.

The people of St. Ladislav's parish having generously responded to every call on their limited means, now have the satisfaction of possessing a neat, well-appointed church, a well-equipped school, attended by one hundred and fifty children, a handsome pastoral residence, and a fine plot of land, with a debt of only about \$3,000.

ST. MALACHY'S CHURCH,

CLEVELAND.

St. Malachy's congregation was organized in November, 1865. It was formed out of the eastern section of St. Patrick's parish. The present rector of the parish, the Rev. James P. Molony, was appointed its first pastor. Until December, 1868, the congregation had services in St. Mary's on the Flats.

On Pentecost Sunday, June 10, 1867, the cornerstone of the present church, located on the south side of Washington street, was laid by the Very Rev. Vicar General Caron. On Sunday, March 5, 1871, Archbishop Purcell dedicated the church, although Mass had been celebrated in it since Christmas, 1868. The church had then just been enclosed. During 1870 the interior of the brick edifice was completed. St. Malachy's Church, when completed, was surmounted by an electric cross on the pinnacle of the spire. This cross was the first and last object in Cleveland visible

to approaching or receding sailors on Lake Erie. In December, 1876, the spire was blown down and has never been rebuilt.

Between 1896 and 1897 the church was thoroughly renovated. The original stained glass windows being very dark and having served their purpose for over twenty years were replaced in 1896, and the church as a consequence was much brightened. The church seats about 900, and contains a number of beautiful statues, notably a very fine Pieta.

In 1867 St. Malachy's built its first school, a rented building having served the purpose prior to that time. In 1871 the present boys' school (formerly a public school) was purchased at a cost of \$10,000. The boys were taught by lay teachers and Ursuline Sisters until November, 1893, when the Christian Brothers took charge of the school. They have conducted it since then with great success.

The girls' school was from the beginning in charge of the Ursulines, and has been remarkably successful, no less than fifty-one of its pupils having taken public school teachers' certificates. Many of them also passed at once into the public schools of Cleveland and proved most efficient teachers. The present girls' school building was erected in 1885 at a cost of \$20,000.

The following priests have been curates at St. Malachy's: The Revs. T. M. Smyth, M. P. Kinkead, W. J. Fitzgerald, F. M. Scullin, J. Hannan, E. M. Ryan, A. R. Waldron. The present curates are the Revs. John MacHale (since October, 1889) and John Kelly.

The following self-explanatory statement, published recently, shows the amount expended by St. Malachy's for its parish property and buildings:

| | |
|---|--------------|
| "Cost of St. Malachy's property on which the church is built, and lots east and west adjoining..... | \$ 15,000.00 |
| Pearl street boys' school property..... | 10,000.00 |
| Rectory | 17,000.00 |

COST OF BUILDINGS.

| | |
|--|---------------|
| Church and requirements, protection wall, steps and outside expenses | 70,000.00 |
| Girls' school, with outside expenses..... | 20,000.00 |
| House and lot, with addition and improvements—residence of the Brothers..... | 5,800.00 |
| Total | \$137,000.00" |



ST. MARY'S SCHOOL CLEVELAND

ST. MARTIN'S (SLOVAK) CHURCH,
CLEVELAND.

In 1893 a considerable number of Slovaks living west of Willson avenue and in the northern part of Cleveland, asked Bishop Horstmann for permission to leave St. Ladislav's congregation, and form a separate congregation. They gave as a reason, in support of their petition, that they lived too far distant from the church with which they were then affiliated. Their petition was granted, and under the direction of the Rev. Wenceslas A. Panuska they purchased the German Evangelical meeting house, a frame structure, on Henry street. The purchase also included two lots, with frame residence thereon. The property was bought on June 15, 1893, for \$6,000. The meeting house was soon transformed into a church, at considerable expense, and was dedicated to St. Martin by Bishop Horstmann. In September of the same year a parish school was opened and soon filled with the children of the parish. St. Martin's was attended as a mission, from St. Ladislav's Church, by the Rev. Wenceslas A. Panuska till January, 1894, when he was appointed its resident pastor. In June, 1896, he was succeeded by the Rev. Aloysius Kolar, under whose direction another frame school was opened to meet the demands of the increasing attendance. He also enlarged the church by adding a sanctuary, increasing the seating capacity considerably. In June, 1899, Father Kolar was succeeded by the present pastor, the Rev. Wenceslas J. Horak. The parish school is now in charge of two Sisters of St. Joseph. The congregation numbers about two hundred and fifty families.

ST. MARY OF THE ASSUMPTION CHURCH,
CLEVELAND.

For some years previous to 1853 the Catholic Germans of Cleveland had separate services in old St. Mary's Church. The Sanguinist Fathers, Revs. J. Ringele and M. Kreusch, attended to their spiritual wants from 1848, till the advent of the Rev. John H. Luhr, who came to Cleveland in February, 1853, and was appointed their first resident pastor. In November, 1854, the

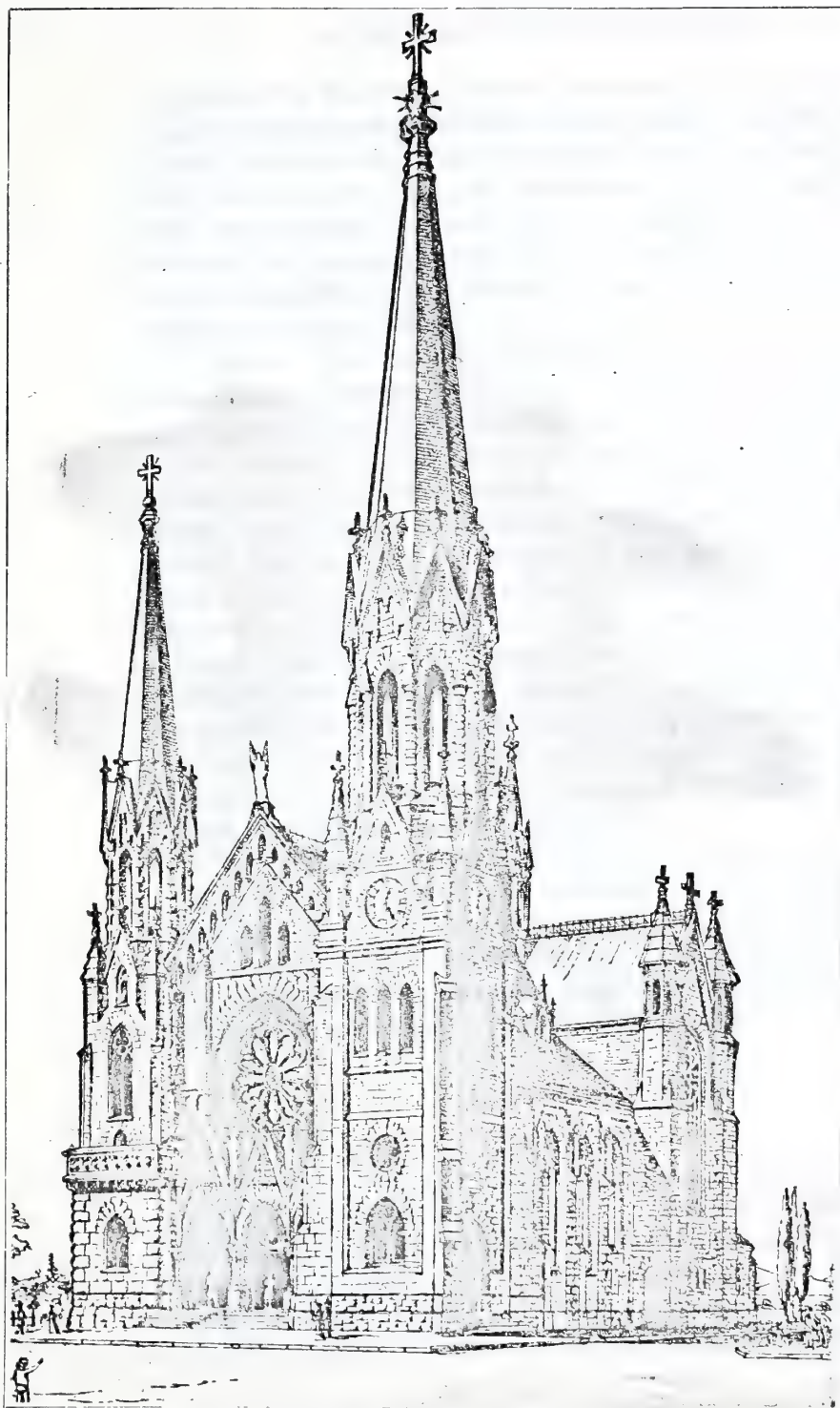


Catholic Germans, living on the West Side (then known as Ohio City), separated from those on the East Side and were organized as a congregation under the patronage of St. Mary of the Assumption. Bishop Rappe appointed the Rev. John J. Kramer as their pastor and assigned them the above mentioned Church of St. Mary's on the "Flats." The Rev. F. X. Obermueller succeeded Father Kramer, in September, 1857, and remained in charge till August, 1861. He purchased part of the present church property. He was succeeded by the Rev. Jacob Hamene, who remained only until the following March. His successor was the Rev. Stephen Falk, who commenced the present church, at the corner of Jersey and Carroll streets, in September, 1863. Bishop Rappe dedicated it, on September 13, 1865. The building is a plain, brick structure, 67 x 137 feet, but its interior is quite attractive, being beautifully frescoed, and furnished with three very fine altars, pulpit, organ, pews, etc.

A parochial school was attached to the church from the time of its organization. Father Obermueller enlarged it to four divisions in 1859, and put it in charge of two Brothers of Mary and two Ursuline Sisters.

In order that Bishop Gilmour might put into effect a long cherished plan, viz., to establish a college for boys, under the direction of Jesuit Fathers, and at the same time to give the latter a position in Cleveland in connection with parish work, Father Falk voluntarily and most generously resigned the pastorate of St. Mary's, of which he had charge for over nineteen years. His resignation took effect in July, 1880. During all these years at St. Mary's he labored unselfishly and without ostentation for the best interests of religion, of his parish, and especially of its schools. He left St. Mary's without a dollar of debt, and in excellent condition both temporally and spiritually. For this St. Mary's owes him a debt of gratitude. After a short respite he took charge of the congregation at French Creek, where, after another long term of hard work for religion and his kind, he died most edifyingly on August 26, 1899.

In July, 1880, St. Mary's parish was assigned to the Jesuits, with the Rev. Michael Zoeller, S. J., as pastor. Under his direction the present beautiful spire was built. In June, 1886, he was



ST. MICHAEL'S CHURCH, CLEVELAND.

succeeded by the Rev. John B. Neustich, S. J. He had many improvements made in and about the church, during the next four years, including also a fine pipe organ, which cost nearly \$5,000. On November 16, 1893, the church was greatly damaged by fire. The loss, however, estimated by the adjusters at a little over \$15,000, was promptly paid by the insurance companies. The damaged church was at once repaired and put into better condition than it was before the fire.

Father Neustich was succeeded by the present pastor, the Rev. Victor Scheppach, S. J., in July, 1894. In the following spring the brick pastoral residence and school buildings were torn down, to make room for a much needed school of larger proportion, which cost about \$36,000. The foundation was begun in June, 1895, and so rapidly was the work pushed that the handsome edifice was ready for occupancy in February of the following year. It is one of the finest schools in the diocese, and can accommodate at least 600 children. It has ten class rooms, a large elegant parish hall in the top story, with society rooms and library in the basement. It has all the modern equipments, and is equal to the best public school buildings in its appointments. It is justly the pride of the pastor and his generous people. Four Brothers of Mary and five Ursuline Sisters successfully conduct the school, which is attended by about 500 pupils.

St. Mary's has also a club house for the use of young men—spacious, attractive and well equipped. It is a two-story frame building. Above are large reading rooms, and rooms for social gatherings; below is a fine bowling alley. The use of the club house is restricted to members of the Young Men's Sodality, and each member must be a monthly communicant.

ST. MICHAEL'S CHURCH,

CLEVELAND.

Previous to 1881 very few Catholic German families had settled in the southwestern part of Cleveland. But in that and subsequent years their number was rapidly increased by immigration from Germany. They divided their parish affiliation with St. Joseph's and St. Mary's, according to convenience, though each of these churches was at a considerable distance from their homes.

Very soon these people expressed a desire to have a church and school of their own, as they and their children felt the distance to the above named churches was too great. The Rev. Michael Zoeller, S. J., pastor of St. Mary's, encouraged the people, and the result was that he, with a committee of laymen, called on Bishop Gilmour, who readily granted their petition, to establish a school, as a forerunner of the hoped for parish church. In July, 1881, a lot (130 x 130 feet) located at the northwest corner of Scranton and Clark avenues, was purchased for \$4,000. Of this sum St. Mary's paid \$3,000, as a gift to her parochial offspring. In the early autumn of the same year a frame school building, 30 x 60 feet, containing two rooms, was erected at a cost of \$2,000. On January 12, 1882, the school was opened with an attendance of 155 children, taught by two Notre Dame Sisters. A temporary altar was erected in one of the school rooms, and Mass was celebrated there for the first time on April 12, 1882. Father Zoeller was the celebrant. In this room Mass was now celebrated by a Jesuit Father on Sunday and Wednesday, each week, for the convenience of the children, as also for the old people. So rapidly did the school attendance increase that before the lapse of one year additional school facilities had to be provided. This was done by erecting a two story frame building, the lower to serve for school purposes, and the upper as a temporary church. Whilst the building was in progress, under the supervision of Father Zoeller, the people of the still nameless mission were most agreeably surprised to learn that on July 15, 1882, Bishop Gilmour had appointed the Rev. Joseph M. Koudelka their resident pastor. He took charge of the great work before him, and although a total stranger to the people entrusted to his pastoral care he was cordially welcomed by them and received their hearty cooperation in his efforts toward the upbuilding of the parish. The mission ceased as such with the appointment of Father Koudelka, and was henceforth to be known as the parish of St. Michael the Archangel. The new pastor's residence was a small frame house, provided with only the scantiest outfit. By degrees both were improved so that the house, though small, was made comfortable, and served its purpose for over twelve years.

On Sunday, October 21, 1883, Bishop Gilmour dedicated the

above mentioned temporary frame church, which had been completed and most tastily decorated and furnished. Its interior was a revelation to all who had come to witness the dedication ceremony. The combination church and school, with furniture, etc., cost about \$11,000, nearly half of the sum being a debt on the parish. Steadily St. Michael's grew in numbers and importance. It soon became evident that more property would have to be secured to meet the parish needs. This was done by purchasing in March, 1884, for \$5,600, the lots (144 x 174 feet) located at the southwest corner of Scranton and Clark avenues, and immediately opposite the property bought in 1881.

In March, 1886, Father Koudelka was sent to Toledo, to take temporary charge of St. Hedwig's Polish parish, which had become disrupted; also to rebuild their church, which had been almost destroyed by fire. During his absence, till July 5, of the same year, the Rev. G. C. Schoenemann was the acting pastor of St. Michael's.

By this time a larger and a permanent church became almost a necessity. On invitation of Father Koudelka plans for an imposing edifice were submitted by a number of architects. Bishop Gilmour approved those of Architect Druiding, of Chicago, as the best. At a parish meeting it was resolved that the new church should be built of stone. On June 19, 1888, work on the foundation was commenced, Father Koudelka turning the first sod for the excavation. The foundation walls were brought up to the water table by the close of that year, and cost a little over \$7,000. In the spring of the following year the contracts were let for the superstructure, amounting to \$60,000, exclusive of the interior finishing.

On Sunday, July 7, 1889, Bishop Gilmour laid the cornerstone in presence of a vast multitude. He also preached an eloquent and impressive sermon on the occasion, Father Westervolt having preceded him in a German address of much force.

In 1890 the two spires were finished and the church was put under roof, thus completing the exterior of the splendid edifice. It was the intention of the pastor not to push the work of building any farther now, but to rest for some years, and meanwhile to reduce the debt thus far contracted, and to replenish the church

funds before completing the structure. However, the old adage: "Man proposes, but God disposes," was to be again verified. In the early morning of Monday, June 29, 1891, fire almost completely destroyed the temporary frame church and school, which had been erected eight years previous and served their purpose so well. The interior, and all the vestments and church ornaments, were either rendered useless or completely burned. The parish had lost its church home, and the school in the lower story was gutted by the flames. The loss was estimated at \$15,000, with only \$10,000 insurance, which was promptly paid. The Sisters of Notre Dame, living in the back part of the doomed building, barely escaped with their lives.

Father Koudelka and his people had now to begin anew the work commenced eight years previous. Every article necessary for divine service had to be again procured. Happily the new church was under roof, though without floor and windows—the mere shell of the edifice. At once a temporary altar and temporary pews were placed in the church, so that on the Sunday after the fire the congregation attended Mass for the first time in the new church—at least five years before the time set. On this occasion the congregation also voted in favor of rebuilding the frame edifice, but to change the upper story into a parish hall. It was also voted to finish the interior of the new church without further delay. The contracts covering the plastering, frescoing, etc., amounted to \$17,000. As an evidence of the great generosity of St. Michael's congregation, composed mostly of laborers, with very few people of more than ordinary means, the writer here records the fact that during that year (1891) their contributions amounted to nearly \$23,000! And that was but an average year.

The new church was ready for dedication in the fall of 1892. November 20 was set as the date for the impressive ceremony. It was performed by Bishop Horstmann, who was assisted by many priests. It was a day of unalloyed joy for Father Koudelka and his devoted and generous people. It was also a day on which was dedicated to Almighty God, and placed under the protection of the Archangel Michael, the most costly and beautiful church thus far erected in the Diocese of Cleveland, one which is justly ranked with the most splendid churches in the United States.

Want of space forbids the writer to go into a detailed description, as even many pages would not suffice to do it justice. The magnificent church is a monument to the pastor's untiring efforts to build a temple worthy of its sacred use, and which his own artistic taste splendidly adorned. It is no less a monument to his people, who of their slender earnings contributed most willingly to so noble an object. Pastor and people have just reason to be proud of this monument. It is to their glory, next to that of Him, who is tabernacled within its sacred precincts. On special occasions when the vast number of electric lights shine forth from altar and arch and dome, the interior, with its imposing outlines, and veritable art gallery of statuary and paintings, overwhelms the beholder with its splendor and magnificence.

The dimensions of the church are: length, 164 feet; width at transept, 100 feet; width, exclusive of transept, 90 feet; height of main spire, 232 feet, and of the second spire, 180 feet; height of center arch, 67 feet; and of the two side arches, 45 feet; height of the sanctuary, 72 feet. The architecture is the purest Gothic. The arched ceiling is supported by 12 graceful columns, adorned with arabesques and statuary. The sanctuary and aisles are covered with marble, and the wainscoting is also of marble. The seating capacity of the church is about 1500, and its cost is estimated at \$150,000, of which at present (1900) only about \$25,000 remains as a debt.

In 1895 Father Koudelka was given a three months' leave of absence to enable him to go to Europe for the benefit of his greatly impaired health. On his return, in November of that year, he found that his parishioners had built him a very much needed, well appointed and elegantly furnished frame pastoral residence, located immediately south of the church, on a lot that had been purchased before he left. It was a great and pleasant surprise for him, as he felt the need of better home accommodations than he had thus far, but to secure which he delayed, as he felt that he should first provide a decent place of worship for his congregation.

In conclusion the writer will state that St. Michael's ranks with the best organized parishes in the city and diocese of Cleveland. Its societies meet all the wants of its varied membership, its schools are in excellent condition, and everything that can be done is done for the best interests of the parish. A bond of affection unites the pastor and people of St. Michael's.

ST. NICHOLAS' (UNITED GREEK) MISSION,
CLEVELAND.

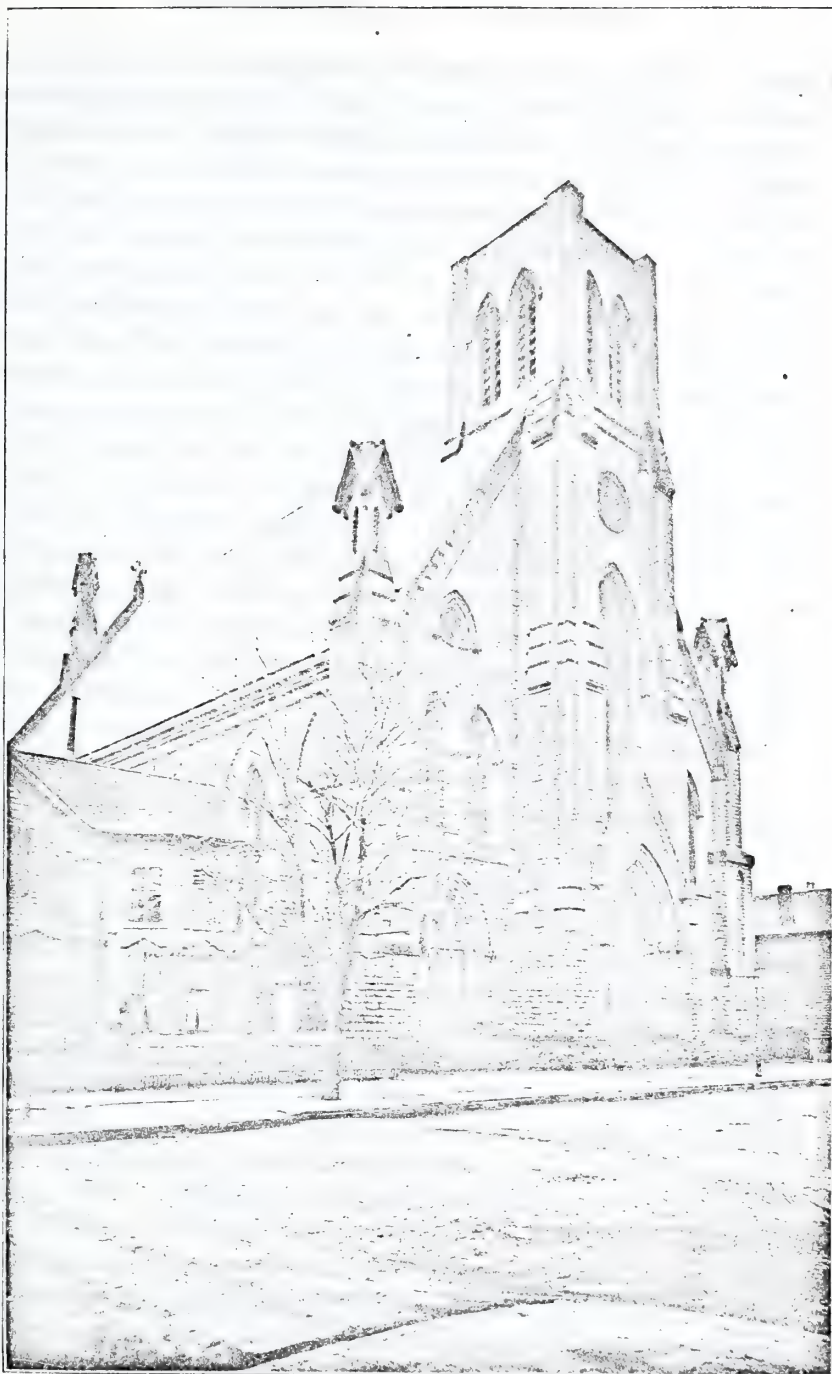
In February, 1898, a number of Slovak families, of the United Greek rite, and living chiefly in the neighborhood of the Ontario street market house, purchased the brick building (formerly a Protestant meeting house), located at the northeast corner of Woodland avenue and Perry street. They had the upper story fitted up in severely simple manner, as a place of worship, under the direction of their pastor, the Rev. Irenaeus Matyaczko. The property was secured without the knowledge of Bishop Horstmann, and its title vested, as it is now, in a board of "trustees."

Awaiting developments, the Rt. Rev. Bishop thought it best to tolerate for a time this abnormal condition, as it was brought about by ignorance, rather than by malice. At the present time (December, 1900), the "trustees" find that the property will have to be sold, as the people for whose benefit it was purchased are unable to pay for it. The purchase of the property also caused a rupture between the pastor and congregation, the former seeking, without avail, however, to put the latter in harmony with the laws of the diocese regarding the manner of holding church property. The Rev. Matyaczko finding his efforts fruitless, asked to be removed, which was done in July, 1900. He was then appointed resident pastor of St. John the Baptist Church, which he had attended from St. Nicholas' as a mission since April, 1898.

The present pastor of St. Nicholas' congregation, the Rev. P. Keshelak, has had charge since August, 1900.

ST. PATRICK'S CHURCH,
CLEVELAND.

Prior to the erection of St. Patrick's Church in 1854, St. Mary's on the "Flats," and later St. John's Cathedral, were the only churches in Cleveland for the accommodation of the English-speaking Catholics of the city. When St. John's Cathedral was built, those living west of the Cuyahoga river found the distance to church too great and the school accommodations for their children insufficient. Hence, on July 2, 1853, with the consent of Bishop



ST. PATRICK'S CHURCH, CLEVELAND.

Rappe, two lots were bought on Whitman street, for \$650. Under the direction of the Very Rev. James Conlan, V. G., who was appointed to take charge of the congregation now to be organized, steps were immediately taken towards the building of a brick church and school. The work was pushed so rapidly that the new church was opened for divine service on the Sunday within the Octave of the Epiphany, 1854, though it was far from being finished interiorly. During the temporary absence of Father Conlan, the Rev. Michael Kennedy had charge of the congregation, from November, 1854, to September, 1855. He heightened and buttressed the walls, and finished the church and school. The church, a plain edifice, cost about \$10,000. It was consecrated, and placed under the patronage of St. Patrick, by Bishop Young, of Erie, on Sunday, November 27, 1858, Archbishop Purcell preaching on the occasion. For more than ten years all the English-speaking Catholics of the West Side, or "Ohio City," as that part of the city was then called, belonged to St. Patrick's. To accommodate its rapidly increasing population with church and school facilities, St. Patrick's parish was divided from time to time and new congregations organized. St. Malachy's, St. Augustine's and the Annunciation are offshoots of St. Patrick's.

Notwithstanding these separations from the mother congregation, St. Patrick's Church again became too small. It was therefore proposed to build a larger church, and one that would be commensurate with the means of the congregation. Father James Conlan, who began the first church, did not hesitate to shoulder the responsibility and care connected with the building of the second church for his congregation. In July, 1870, several lots were bought, fronting on Bridge street, and abutting the church property fronting on Whitman street. Plans were prepared for the erection of a Gothic stone church of generous proportions. The foundation was begun in the early fall of 1870, and in August, 1871, Archbishop Purcell laid the cornerstone, the Rev. Richard Gilmour, then pastor of St. Joseph's Church, Dayton, preaching on the occasion. Father James Conlan, however, had not the happiness of seeing the completion of his great task, God calling him to his reward on March 5, 1875, after a long and faithful priestly career.

He was succeeded in the pastorate of St. Patrick's by the Rev. J. Vincent Conlan, who continued the work begun by his reverend cousin, whose faithful assistant he had been since 1855. Father J. V. Conlan was succeeded, May 1, 1877, by the Rev. Eugene M. O'Callaghan. During his pastorate of three years the heavy debt was considerably reduced, improvements were made in the school facilities, and a pastoral residence adjoining the new church was purchased.

A division of the parish having again become necessary, the extreme western portion was cut off in July, 1880, and formed into a new congregation—to be known as St. Colman's. Father O'Callaghan, having voluntarily resigned the pastorate of St. Patrick's, was appointed pastor of St. Colman's, the Rev. Timothy M. Mahony succeeding him at St. Patrick's, in August, 1880. He set to work at once to complete the interior of the church, which had been used in its unfinished condition during the summer months, since May 1, 1877, on which day Mass was celebrated in it for the first time. In February, 1881, the contract was let for plastering the church and furnishing it with pews, etc. The cost was \$10,000. In the summer of 1887 the three handsome altars, that grace the sanctuary at present, were put in place. For the purpose of securing more ground for the pastoral residence, which was in need of enlargement, Father Mahony purchased in May, 1889, for \$2,500, an additional lot, adjoining the parish property on the west. In the meantime he also made every effort to reduce the large debt contracted for the erection of the church. He was not spared, however, to cancel it, or to enlarge the pastoral residence, as he had hoped. On September 29, 1889, death's summons called him from a life of activity and incessant labor to eternal rest. His almost sudden demise was a great shock to his people. Until the appointment of Father Mahony's successor, his curate, the Rev. John Sheridan, was the acting pastor. On December 8, 1889, the Rev. Patrick O'Brien was appointed to fill the vacancy caused by the death of Father Mahony.

Fully realizing the urgent need of greatly enlarged and better school accommodations than those existing, Father O'Brien had plans drawn for a splendid school that would be a credit to St. Patrick's and an ornament to the city. The site chosen was the

one on which the old church and the school buildings stood—the old giving place to the new. In April, 1890, Bishop Gilmour approved the plans and gave permission to erect the school. It was ready for occupancy, and used for the first time, April 8, 1891. It was dedicated on Sunday, June 7, a vast multitude being present at the ceremony. St. Patrick's now had a school building second to none in the diocese, and as well equipped perhaps as any public school building in Cleveland. Its cost, with furnishings, etc., amounted to a little over \$60,000. The parish hall located on the top floor of the building is the largest and finest of its kind in the diocese. Architecturally the school is worthy to rank next to the church, and its well nigh one thousand pupils need not be ashamed of it. They are justly proud of the splendid edifice generously provided for them. Brothers of Mary and Ursuline Sisters conduct the schools with excellent success. They have had charge of them almost since the organization of the parish, in the early fifties, when they were opened.

Father O'Brien's health having been seriously affected whilst he was in Europe, in 1893, on his return in November of that year, he asked to be relieved of the pastorate of St. Patrick's and to be assigned to a smaller charge. Bishop Horstmann granted his request and appointed him pastor of St. Ann's, Fremont. The Rev. James O'Leary succeeded him at St. Patrick's on November 19, 1893. After considerably reducing the debt contracted in building the school, Father O'Leary had the church frescoed, thoroughly renovated, and furnished with artistic stained glass windows in 1896—all at a cost of \$7,000. In the following year he also had the pastoral residence modernized and greatly enlarged, and though a frame building, it has in point of size and convenience few superiors in the diocese. In 1898 the residence of the Brothers, in charge of the boys' school, was rebuilt at a cost of \$4,000, and now fully meets its purpose. In 1899 Father O'Leary secured a fine pipe organ, at a cost of \$3,600, with water power connection; also a splendid chime of eleven bells, which cost \$4,900. They were solemnly blessed on Sunday, June 11, of the same year, and a few days later were placed in position in the church tower, whence their sweet tones are heard on festive occasions.

St. Patrick's is now provided with a church artistically finished and furnished. The following are its dimensions: Length, 130 feet; width, 70 feet; from floor to apex of nave, 63 feet; and the aisles, 35 feet. The plastering is a marvel of mechanical skill. The capitals were specially modeled for St. Patrick's, as also the corbels and other plastic ornaments. The altars, pews and chancel railing are in perfect harmony with the beautiful church.

Although the respective pastors of St. Patrick's did splendid work, their success depended in great measure on the efficient help given them by their curates. Following is a list of their names, and time of service: The Revs. J. Vincent Conlan (1855-75); John Sheridan (1873-90); Joseph J. Clarke (1889-92); Thomas P. Lamb (1890-93); James P. McCloskey (1894-97); F. J. Hopp (1897-98); Martin J. Regan (1898-99); and the present curates, Revs. Michael D. Leahy, since January, 1898, and John T. Moran, since June, 1900.

ST. PETER'S CHURCH.

CLEVELAND.

One of the landmarks of the city and Diocese of Cleveland is St. Peter's Church. In point of time it is the oldest German speaking congregation in the present metropolis of Ohio, and dates back to the days when the Forest City was still in its swaddling clothes. It was organized as early as February, 1853. The founder was the Rev. John H. Luhr, who just then had been transferred from Canton to Cleveland, to attend in the latter city to the spiritual wants of the Catholic Germans, who at that time attended divine service in old St. Mary's on the Flats, after the new Cathedral on Erie street had been opened. But the building and its location in the deep Cuyahoga valley were unsatisfactory to Father Luhr's parishioners, who, with few exceptions, lived on the surrounding bluffs and were loath to descend the steep hills and cross the meandering Cuyahoga to reach their place of worship in the Flats below. So the plan was conceived to build a church in a location more to their liking. Having collected some funds, Father Luhr purchased, March 10, 1854, on the southeast corner of Superior and Dodge streets, a plat of



ST. PETER'S CHURCH AND RECTORY, CLEVELAND.

ground 132 by 132 feet, at a cost of \$8,000. The location in the East End of the then straggling town of Cleveland displeased the German-speaking Catholics on the West Side, who, after St. Peter's had been organized, continued to worship in the frame edifice on the Flats until their own church, at the corner of Jersey and Carroll streets, was ready for occupancy. Pending the completion of their first little church and school building the members of St. Peter's congregation had services for a time in the basement of the Cathedral on Erie street.

In the fall of 1854 the combination church and school, under the patronage of St. Peter, was ready to be occupied. It was a handsome brick structure, about 40 x 80 feet, and consisted of two stories, surmounted by a belfry. The first floor was used for a church, the upper story served partly as a parochial school and partly as the priest's residence.

Among the pioneer members of that early period we find such familiar names as Henry Kramer, H. Detmer, Henry Beckmann, John Wagner, M. Treiber, J. TePas, A. Alten, Herman Beckmann, Philip Schmidt, J. Hackmann, Gerard DeWitt, Joseph Miller, John Hebler, Joseph Sieberling, Michael Groh, Anton Diehl, Benedict Rosenfelder, E. Barzen, J. Brickel, F. J. Neracher, A. Mehling, C. Reif, V. Schaab, J. Kaiser, M. Druckenbrod, J. Harks, Matthew Wagner, P. Edam, J. Demming and M. Dilhoefer.

The congregation rapidly increased in numbers, so that additional room had to be provided for the large number of children desirous of a parochial school education.

About the year 1856, a two-story brick house was built on Dodge street on a lot bought June 18, 1856, of George C. Dodge, for \$1,000, and adjoining the large vacant corner reserved by Father Luhr for a permanent church to be eventually erected.

In the following year the present St. Peter's Church was built. Ground was broken in the summer of 1857, and the work pushed by the energetic pastor, so that the cornerstone was laid by Bishop Rappe, amid a vast outpouring of people, on August 16, 1857. A little over two years later the church was dedicated by Bishop Rappe, on October 23, 1859. Exclusive of altars, pews, pulpit, etc., the edifice cost \$36,000. The great bulk of this amount was collected in small sums by Father Luhr, who in those pioneer

days was wont to go great distances on foot, wading through soggy fields and climbing rail fences, in an effort to obtain some distant Catholic's humble contribution toward the building of the church. During those days of pecuniary embarrassment, he went as far as Delphos and Cincinnati to collect among friends for his congregation in Cleveland.

In 1867, Father Luhr purchased of the Vanduzen & Tift Company, in Cincinnati, three large bells. They were blessed on February 10, of the same year, and ever since ring in merrily the Lord's Day, sending their melodious voices from the lofty belfry of St. Peter's, far over the surrounding city.

In the fall of 1863, Father Luhr engaged the services of the Brothers of Mary for the boys' school. The girls' department was in charge of lay teachers, until the advent of the Ladies of the Sacred Heart of Mary, whose services he engaged in September, 1864.

Although most zealous in looking after the temporal and spiritual interests of his congregation, Father Luhr, towards the end of his pastorate, was persecuted by a number of his parishioners, who less wise than meddlesome, resented the dismissal of a certain lay teacher. Subsequent events, however, showed that Father Luhr had good reasons on moral grounds to dispense with the services of the pedagogue, whose dismissal occasioned a rupture between the pastor and a portion of his people. But it was too late to undo the evil wrought by opposition on the part of some prominent members belonging to St. Boniface's Society. In course of the discussion this organization withdrew as a church society, and ever since its withdrawal in the latter part of the sixties, eked out a precarious existence. The ringleaders of the opposition to the priest all died miserably. One even committed suicide. But before these men were called to their account, Father Luhr, weary of opposition, resigned the pastorate of St. Peter's and withdrew to Cincinnati, in January, 1868, where Bishop Purcell placed him in charge of a large parish. There he died, August 2, 1872, a zealous, hard working, faithful priest to the last.

After the departure of Father Luhr for Cincinnati, the Rev. Francis Westerholt was appointed by Bishop Rappe to take charge of St. Peter's congregation. The new pastor made his appearance

on Sunday, January 19, 1868, and was publicly introduced by the Rt. Rev. Ordinary himself. A new era of prosperity was inaugurated with the administration of this exemplary and energetic priest.

In the spring of 1873, the contract was let for a spacious new school building. To make room for it, the first old two-story structure, built by Father Luhr in 1854, had to be torn down, and additional ground, 45 x 145 feet, was purchased of Henry Kramer, one of the pioneer members and special benefactors of St. Peter's congregation.

The new school was large and commodious, consisting of a basement and superstructure of two stories; the first floor containing two class rooms, a corridor, and, next to it, a handsome chapel, provided with an arched sanctuary and furnished with an altar, pipe organ, stations, etc. The second story was arranged for four school rooms, divided evenly by a corridor in the center. The extremities of the building contained the entrances and a hallway, with staircases leading to various portions of the building. The aggregate cost of St. Peter's school, as designed and built in 1873, amounted to \$26,000. In September, 1874, the new school was ready for occupancy. To render the course of instruction more effectual a third room was added to the boys' department, taught by the Brothers from St. Mary's Institute, Dayton.

Up to this time the religious community, known as the Ladies of the Sacred Heart of Mary, on Harmon street, Cleveland, had charge of and taught the girls attending St. Peter's school (1864-1874). They were replaced by Notre Dame Sisters, known as the Coesfeld-Cleveland community. This branch of the Notre Dames was founded at Coesfeld, Westphalia, in 1850, with the approbation of the Rt. Rev. Dr. Mueller, Bishop of Muenster. Like so many other religious societies, this community of Sisters had to flee from Germany in consequence of the iniquitous May laws of 1872. At the suggestion of Father Westerholt, Bishop Gilmour invited them to the Diocese of Cleveland, and approved the plan of placing St. Peter's girls' school under their direction. Accordingly, three Notre Dame Sisters were employed for the first time in the Diocese of Cleveland at St. Peter's school September 1, 1874. They have since continued the good work of

the moral and intellectual training of the children of the parish with signal success. From their convent home, in the shadow of St. Peter's, these excellent Sisters have gradually extended their usefulness to various other schools, so that their arrival on American soil, on the 4th day of July, 1874, has proved a veritable blessing to the diocese at large, and St. Peter's Church in particular.

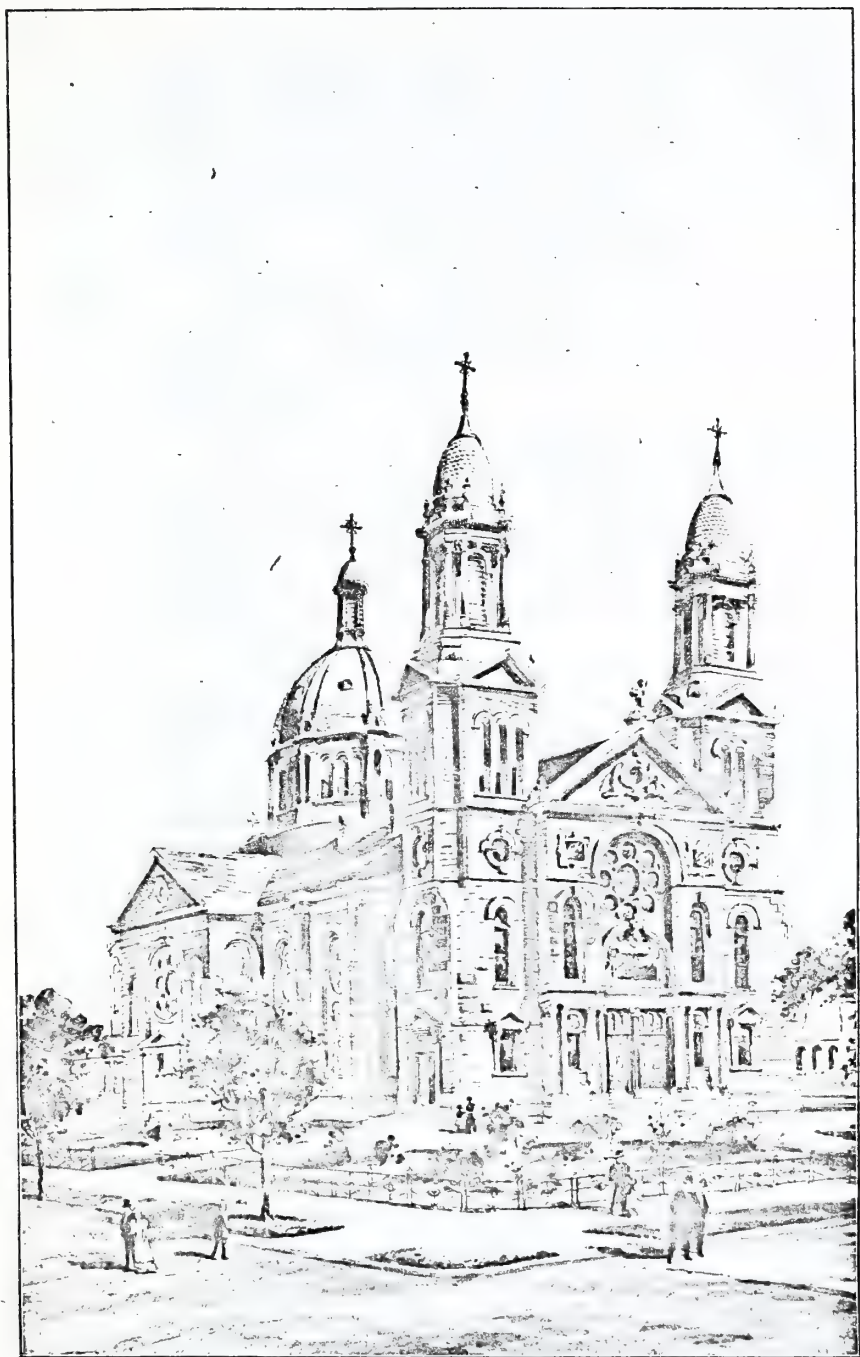
To provide a new dwelling for the Brothers of Mary, whose house had been sold to the Notre Dame Convent, a lot, 40 x 130 feet on Huntington street, adjoining the Sisters' property, was purchased in the summer of 1878 for \$3,000. A frame building, formerly owned by the convent, was moved thereon, and arranged to serve as an abode for the Brothers.

During the following years Father Westerholt's efforts were directed toward the improving and beautifying of the interior of St. Peter's Church. The organ loft was enlarged in 1883; the following year a number of beautiful statues were purchased for the various altars, and in 1885 the whole interior of the church was frescoed and decorated. It was also provided with new stained glass windows, modern gas fixtures, and a variety of other church furniture.

In the summer of 1887 the priest's house, put up by Father Luhr, was torn down and replaced by a large commodious pastoral residence adjoining the rear of the church, at a cost of \$12,000. In the same year a third story was added to St. Peter's school building, and arranged for a parish hall, containing a stage and other conveniences, at a cost of \$10,000.

In the synod of January 3, 1889, St. Peter's congregation was the first mentioned among the nine principal churches of the diocese which Bishop Gilmour named as rectorates, with an irremovable pastor—the Rev. Father Westerholt being its first rector.

On November 20, 1896, after a few hours' illness, Father Westerholt passed to his reward. Amid a vast outpouring of parishioners, priests and friends, his obsequies, under the direction of Bishop Horstmann, were held in the church that had witnessed his priestly zeal for over a quarter of a century. To appoint a successor a concursus had to be held, in accordance with the regulations of the III Plenary Council of Baltimore.



ST. PROCOP'S CHURCH (1900), CLEVELAND.

The present rector, the Rev. Nicholas Pfeil, formerly of Holy Trinity congregation, Avon, received his appointment on May 10, 1897, and was publicly welcomed by the congregation in a reception given him at St. Peter's hall, on June 6, 1897.

During his administration a high school grade was added to the course of studies for the boys' department in September, 1899, and placed in charge of the Brothers of Mary.

To provide a suitable site for additional parochial structures in the future, a plat of ground, 102 x 150 in size, at the corner of Superior and Huntington streets, was purchased on January 16, 1900, for \$8,670.

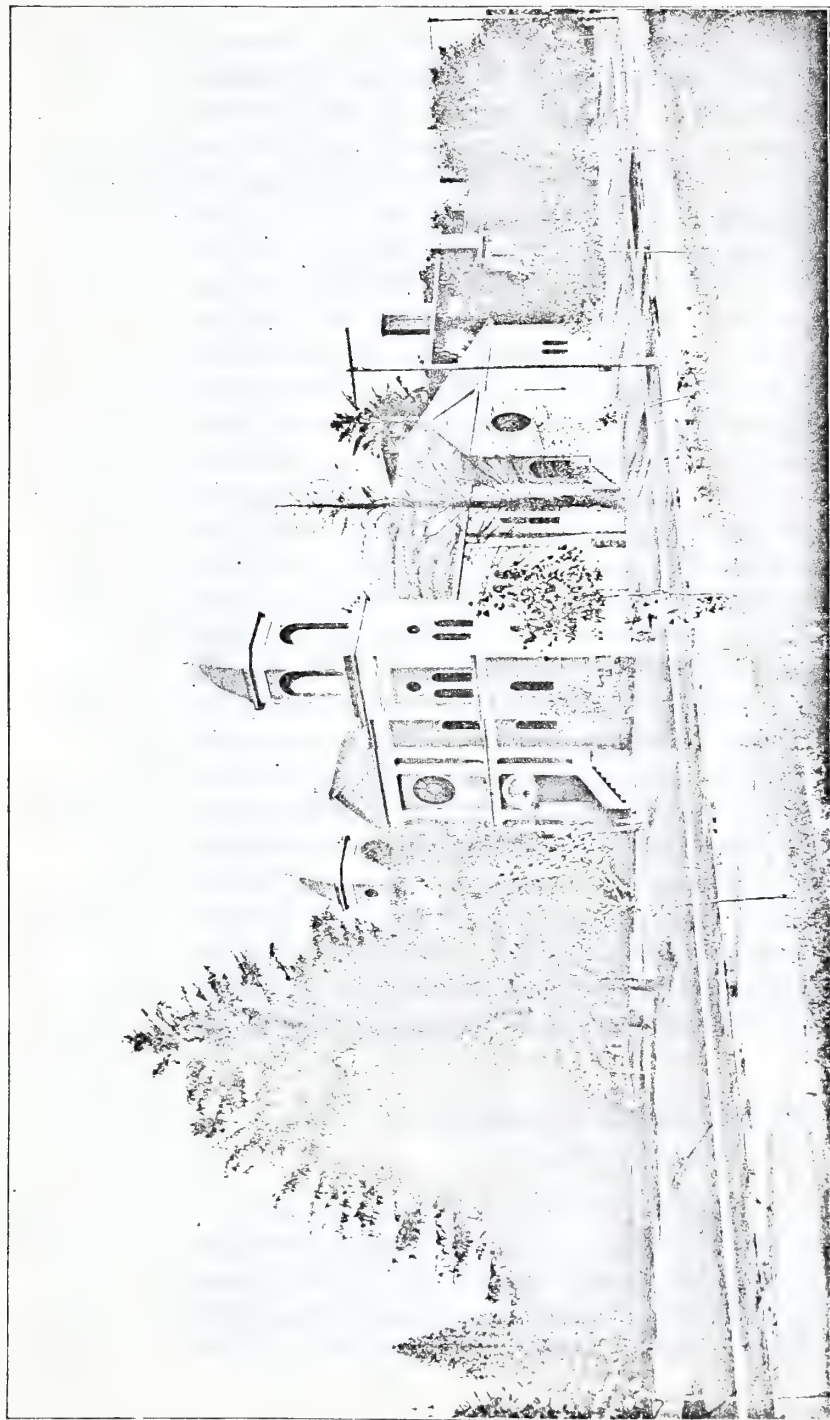
In the following year the interior of the church was improved and the church illuminated with electricity. There are between four and five hundred lights artistically placed on columns, altars and dome, which when lighted reveal to good advantage the excellent paintings and architectural beauty of St. Peter's Church, and easily render it one of the most devotion inspiring sanctuaries in Cleveland.

A history of St. Peter's congregation would be incomplete without mentioning the curates who in their day zealously aided the pastors and rectors in the spiritual and temporal administration of the parish. Following is a list of their names and time of service: The Revs. Silvan Rebholz, August, 1870-72; Joseph Sproll, August, 1872, April, 1873; Theodore Litterst, 1873-76; Francis Senner, March, 1884, January, 1888; Jacob Christophory, a few months in 1888; John P. Kunnert, 1888-89; A. H. Schreiner, April, 1890, January, 1893; Henry J. Gerhardstein, January, 1893, June, 1898; Nicholas A. Hassel, present curate, since September, 1898.

ST. PROCOP'S (BOHEMIAN) CHURCH, CLEVELAND.

Between 1872 and 1874 the Catholic portion of the large Bohemian element in Cleveland became so numerous that St. Wenceslas' Church—the first Bohemian house of worship in the city and located on Arch street—proved much too small for their accommodation. Besides, as many of that nationality lived in the

western and southern part of the city, they petitioned Bishop Gilmour for permission to erect a church nearer to their homes than St. Wenceslas', with which they were affiliated. The Bishop granted their request September 17, 1872, and authorized the Rev. Anthony Hynek, who had just then come to the diocese, to secure suitable lots, and build thereon a combination frame church and school. Four lots were secured on Burton street, a short distance south of Clark avenue, at an outlay of \$3,200. Until the erection of their church, the congregation had regular service for two years in St. Mary's Church on the Flats. The building was commenced in the early spring of 1874. When completed a few months later it cost about \$8,000. In September of the same year it was dedicated to St. Procop by the Very Rev. F. M. Boff, V. G., in the absence of Bishop Gilmour, then ill. In February, 1875, the Rev. Joseph M. Koudelka, at that time a deacon, was given charge of the congregation, the Rev. Leonz Zumbuehl, of the Seminary, or a Franciscan Father, saying Mass. This arrangement lasted until the ordination to the priesthood of the Rev. Mr. Koudelka, in October, 1875. Full of energy, and regardless of opposition shown by the infidel portion of the Bohemians, as well as by their vile papers, in which he was constantly attacked, Father Koudelka labored unceasingly for the welfare of his flock. He took special interest in the school, which he justly considered the hope of St. Procop's future. He also published a series of readers in Bohemian for his school. They are now used in all the Bohemian parochial schools in the United States. Under his skilful hands the church, exteriorly very plain, was made very attractive interiorly. During his pastorate he also added several lots to the church property, built a commodious pastoral residence, and neatly furnished the school, which was in charge of the Notre Dame Sisters. In June, 1882, Father Koudelka left for St. Louis, Mo., with Bishop Gilmour's reluctantly given permission, to take charge of the Catholic Bohemian paper, *The Hlas*, by request of all the Bohemian priests of the country. When he severed his connection with St. Procop's the parish was clear of debt, with its property in excellent condition. The Rev. Francis J. Antl had temporary charge of the parish for one year—till June, 1883, when, owing to his misman-



CHURCH OF ST. ROSE OF LIMA, CLEVELAND.

agement of its affairs, Bishop Gilmour found it necessary to remove him and at once to appoint the Rev. Stephen Furdek as pastor of the now disrupted parish. Father Furdek remained till the following January. In February, 1884, the people of St. Procop's were in open revolt against the Bishop because he removed the Rev. Antl, as also because the parish councilmen, who had become partisans of the Rev. Antl, and had stirred up the parish against the Bishop, refused to vacate in favor of another and duly elected board of councilmen. The result of this insubordination was that Bishop Gilmour closed their church and placed it under interdict. It so remained until Sunday, August 9, 1885, when the Rev. Anthony Vlcek was appointed pastor of St. Procop's, the rebellious parishioners having first made their submission to their Bishop and apologized for the grave scandal they had given. During the Rev. Vlcek's pastorate five lots were purchased, and the frame building on one of them was changed into a residence for the Sisters. In September, 1892, five Sisters of St. Joseph replaced the Sisters of Notre Dame in the parish school. In July, 1893, the Rev. Vlcek left St. Procop's, which was then attended by the Jesuit Fathers until the advent of the Rev. Wenceslas Koerner, in the month of August following. His pastorate was of short duration—only till June, 1896, but it was full of activity. He had the school put in good repair and secured two additional lots for a much needed church of larger dimensions which it was proposed to erect. His successor was the Rev. Wenceslas A. Panuska, under whose direction the present elegant stone church was commenced; its interior is yet unfinished. The cornerstone was laid on Sunday, September 3, 1899. It is hoped to complete the church within the next two years.

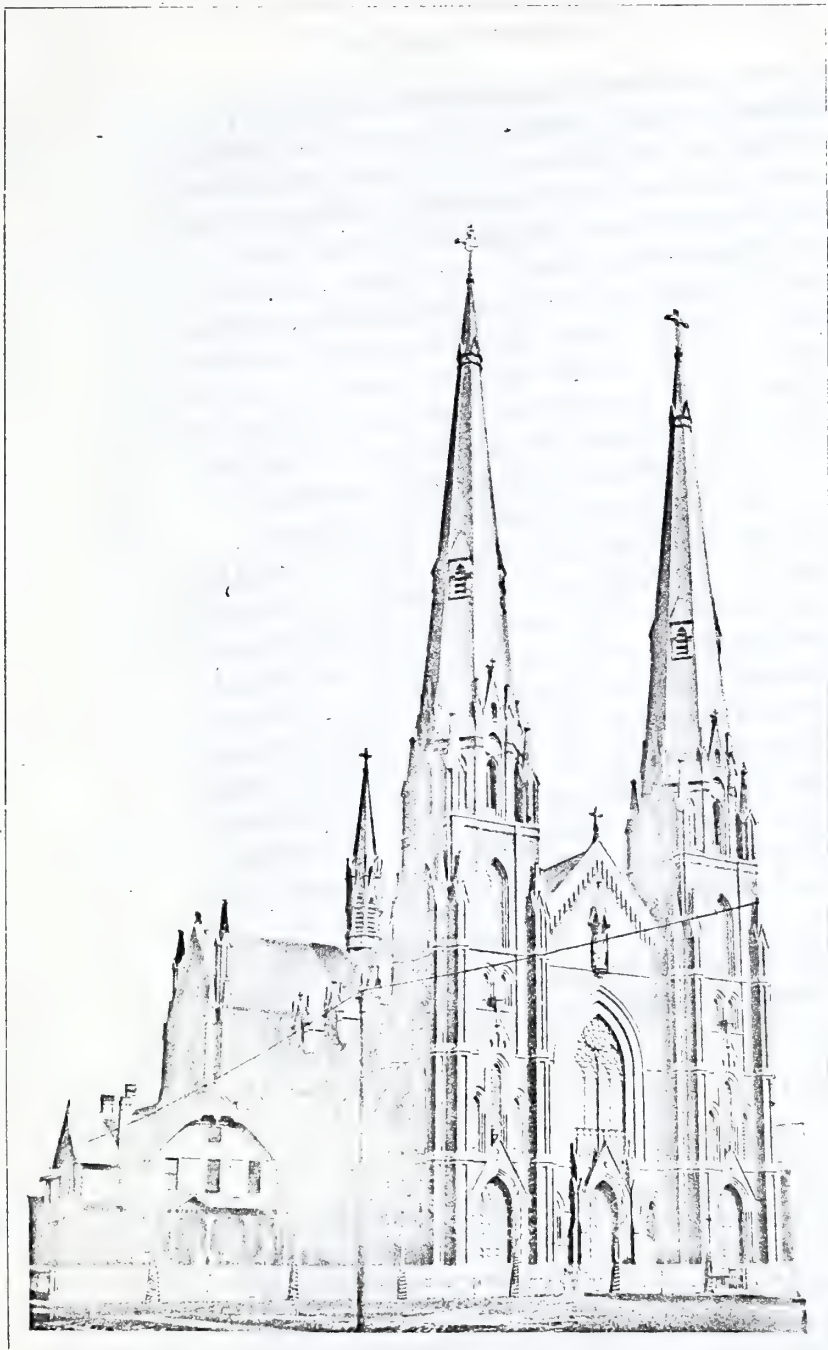
ST. ROSE OF LIMA CHURCH, CLEVELAND.

The founding of a parish for the Catholics in West Cleveland and the adjoining hamlet of Lakewood had been discussed for some years before Bishop Horstmann was able to take steps towards the realization of their hopes. The territory was large and the Catholics there resident formed a small proportion of its

population. The extension of the street railway, with frequent service from the city to Rocky River, as also the opening of new allotments, offered inducements to quite a number of Catholic families to settle there during the last five years—since 1895. They and the earlier settlers felt that now the time had come to have a church and school of their own. The subject was again brought to the Rt. Rev. Bishop's attention, who not only considered it favorably but offered the committee which called on him, in October, 1899, every possible encouragement.

On October 29, 1899, the first meeting of the Catholics interested in the proposed new parish was held at St. John's Hospital. The representatives of nine families were present and effected a temporary organization. The membership increased later until forty families were represented by the organization, which assumed the name of "The Brownson Association." In order to forestall any difficulty that might arise in securing a site for church and school purposes, the Rt. Rev. Bishop suggested that the Association arrange for the purchase of suitable property, with his approval, and to hold the title until such time as he would be in position to assume it himself and appoint a resident pastor. On November 27, 1899, the property known as the Marshall homestead, located at the southeast corner of Detroit street and Fruitland avenue was purchased on mortgage security. The title was vested in William A. Manning, William Hendricks and Louise Obermiller as trustees of the Brownson Association, the trustees making a written declaration of their trusteeship, which ended as soon as the Rt. Rev. Bishop of Cleveland assumed the obligation entailed on them by said purchase—which was done a few weeks later. A part of the lower story of the fine brick mansion on the property was at once remodeled, so as to serve as a temporary church. On Christmas day, 1899, the Rev. Godfrey Schulte, S. J., celebrated Mass for the first time in the parlor of the above mentioned residence. It was a joyful day for the Catholics present.

The Rev. Ignatius J. Wonderly was appointed the first resident pastor. On January 14, 1900, he took charge of the new parish, which was placed under the patronage of St. Rose of Lima. Mass was now regularly said in the temporary chapel, which soon proved too small for the rapidly growing congregation.



ST. STANISLAS' CHURCH AND PASTORAL RESIDENCE, CLEVELAND.

Pending the remodeling of rooms in the rear part of the large building, to serve as a residence, Father Wonderly resided with the Manning family, on Grace avenue. In the spring of 1900 he took possession of his comfortably furnished home.

After mature deliberation it was decided by the parish to build a temporary frame church, and to use the old building for a school and the pastoral residence, thus providing the necessary buildings without overburdening the parish with debt. Work was at once begun on the new church, and on July 29, 1900, the people of St. Rose's parish had the happiness of assisting at Mass for the first time in the new and very attractive edifice. It was dedicated on December 2, following, by Bishop Horstmann.

Considering the valuable church property (estimated at over \$11,000, exclusive of the church) and the comparatively small number of Catholics within the limits of the parish—all the territory west of Boulevard and Wellington avenues and north of Lorain street—great credit is due the promoters of the enterprise. Among the prime movers of the great undertaking, who gave it not only their moral but their financial support, as well, Mr. and Mrs. William Greif and the Misses Obermiller deserve special mention. The former paid one-fourth of the actual cost of the church, and the latter contributed most generously towards the purchase of the property and the erection of the church.

In September, 1900, a parish school was opened and placed in charge of the Sisters of St. Joseph. Thus within one year St. Rose's parish has taken its place among the many flourishing parishes of Cleveland, with brightest prospects for its future.

ST. STANISLAS' (POLISH) CHURCH,

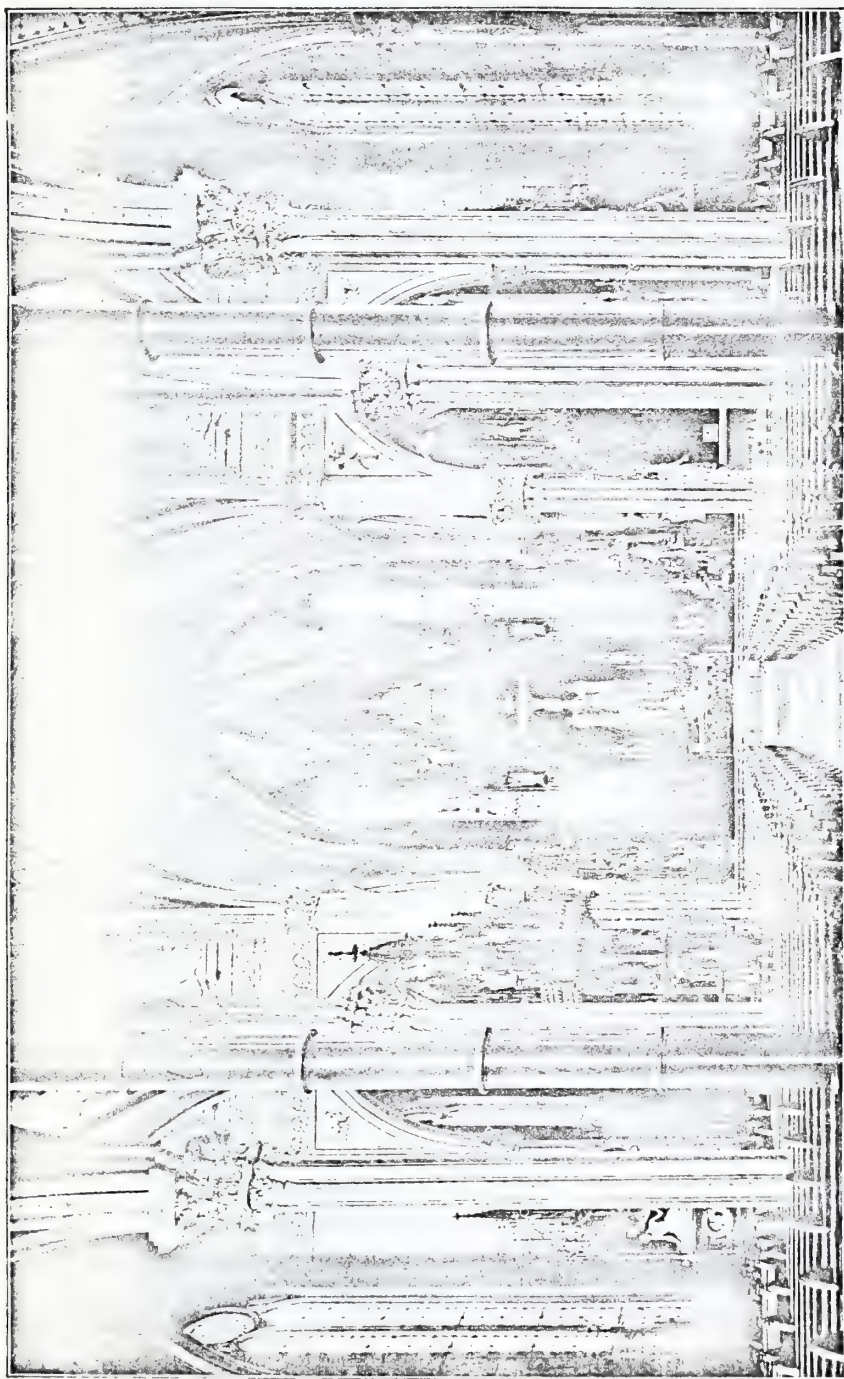
CLEVELAND.

The year 1868 marks the beginning of the Catholic Polish immigration to Cleveland. It was then that a few families of that nationality settled in the "Forest City." By the end of 1873 their number so increased that Bishop Gilmour found it necessary to organize them into a separate congregation. As they were too poor, and too few in number, to build their own church, the Bishop gave them the use of St. Mary's Church, on the Flats. He also

commissioned the Rev. Victor Zareczny, pastor of St. Adalbert's Polish Church, at Berea, to look after their spiritual interests, which he did from December, 1873, until October, 1877, when the Rev. John A. Marschal was appointed their first resident pastor. This position he held until January, 1879, when he left the diocese. The Rev. Wolfgang Janietz, O. F. M., succeeded Father Marschal. By this time St. Mary's Church on the Flats had become unfit for use, and as the Poles were still unable to build their own church, Father Janietz obtained for them the use of the Franciscan Monastery Chapel, on Hazen street. In August, 1881, he also secured a church and school site, at the corner of Forman and Tod streets, in South Cleveland, where most of the Poles had settled, to be in close proximity to the rolling mills, where many of them had found employment. The property cost \$3,000, and comprised thirteen lots, forming a square plat of land, with ample room for all the parish buildings. On the east side of these lots Father Janietz had a plain frame building erected, in size 35 x 86 feet. The upper story served as a temporary church, and the lower story as a school. The building cost \$4,600. It was dedicated to St. Stanislas by Bishop Gilmour, on Sunday, November 13, 1881. From the Franciscan Monastery Father Janietz attended most faithfully to his pastoral charge—then numbering about 200 families—until August, 1883, when he was relieved of it by the appointment of the Rev. Anthony F. Kolaszewski, who had been ordained a few weeks previous.

Under the direction of the Rev. Kolaszewski the present pastoral residence was built in the fall of the same year, at a cost of \$2,000. He also had the frame church enlarged in the following year, at an outlay of \$1,500, to accommodate his rapidly increasing parish.

In August, 1886, the foundation for the present magnificent church (85 x 200 feet) was begun, and the church enclosed during the following year. Steadily it neared completion, until it was ready for dedication on Sunday, November 15, 1891. The Rt. Rev. F. M. Boff, administrator of the diocese, dedicated this splendid temple to St. Stanislas. It is the largest and one of the most beautiful churches in the diocese. It has two spires, each 232 feet in height, and its architecture is pure Gothic. It cost nearly



ST. STEPHEN'S CHURCH (INTERIOR), CLEVELAND.

\$150,000, inclusive of altars, pews and statuary. In June, 1892, Bishop Horstmann was obliged to remove the Rev. Kolaszewski from the pastorate of St. Stanislas'. The reader is referred to pages 172-176, in this volume, for the cause that led up to the Rev. Kolaszewski's removal, and its sad and scandalous consequences. The Rev. Benedict Rosinski, present pastor of St. Stanislas' Church, succeeded the Rev. Kolaszewski in June, 1892, and soon found that he had to face a debt of a little over \$100,000—far beyond what he and his congregation supposed it to be. The actual debt had also been kept from the knowledge of the Bishop. Father Rosinski felt the great weight of his burden, but trusting to the well known and much tried generosity of his people he set manfully to work to gradually reduce the great debt. In this he has succeeded admirably, so that at the present writing it is within easy reach and will soon be cancelled. The parish is now in excellent condition; peace and harmony prevail.

The parish school was opened simultaneously with the first church, and has ever since been under the watchful care of painstaking Sisters of St. Francis, of whom nine are now in charge. A male teacher has charge of the larger boys. The attendance is about 1,000 pupils.

The following priests have filled the position of curate at St. Stanislas' Church: The Revs. J. Maszotas, W. J. Horak, P. M. Cervený, J. Kulla, G. Kraus, C. Ruszkowski, J. Machnikowski. The present curate is the Rev. L. Kuzius.

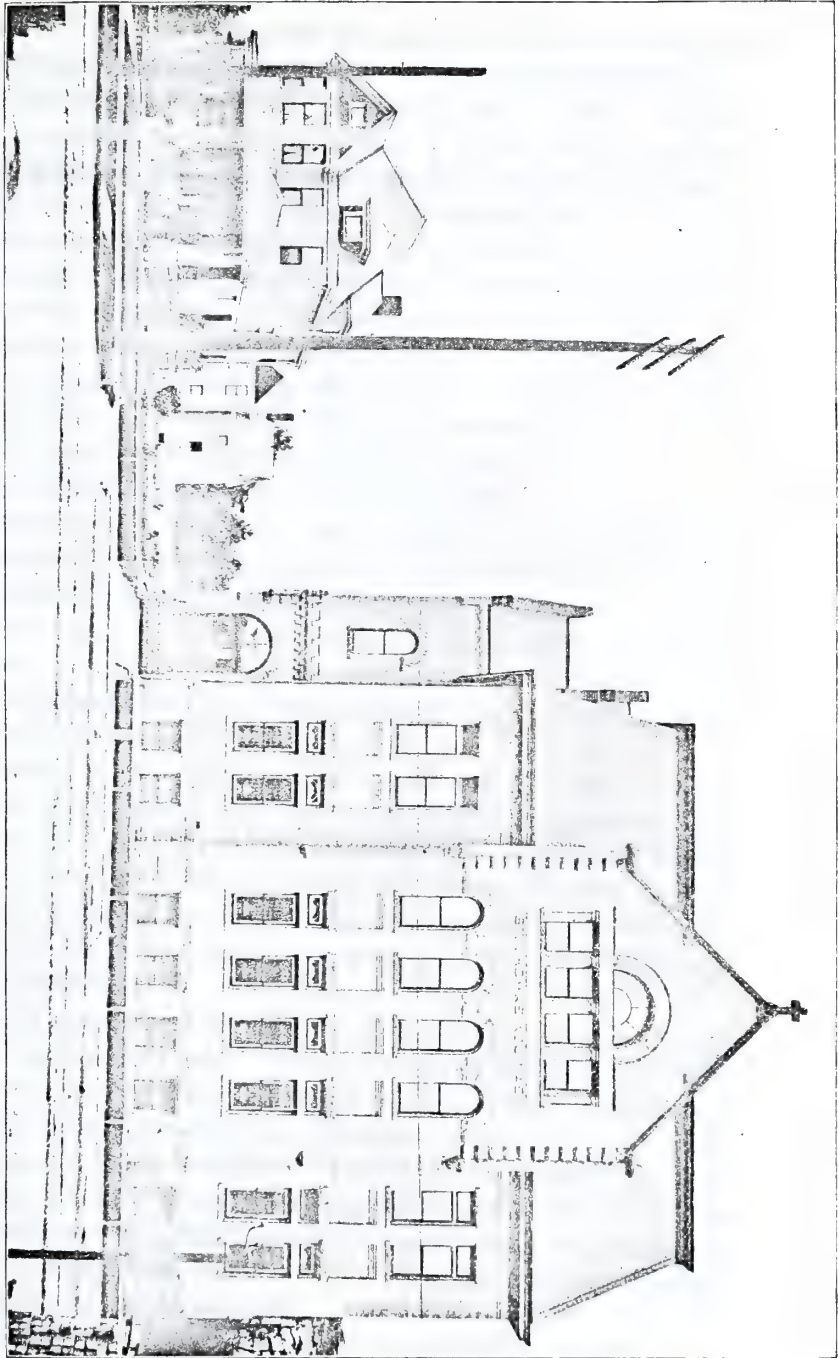
ST. STEPHEN'S CHURCH, CLEVELAND.

St. Stephen's Church is located on Courtland street, between Lorain and Bridge streets. The church property consists of a strip of land 270 feet north and south on Courtland street, 200 feet on Scott street, and covers the intervening lots, east and west, from Courtland to Scott street.

The formation of St. Stephen's parish dates back to 1869, when that of St. Mary's of the Assumption was divided by apportioning to the new parish all the Catholic Germans living between Harbor street and the city limits to the west. In the above men-

tioned year the Rev. Stephen Falk, pastor of St. Mary's, had a two story brick building erected on a site about the centre of the present church property. The upper story served from 1870 to 1876 as a chapel, or temporary church. The lower story was divided into school rooms. In April, 1870, the Rev. Casimir Reichlin, present rector of St. Stephen's, was ordained to the priesthood, and a few weeks later the Very Rev. Administrator Caron directed him to take charge of the new parish. It grew rapidly, thus making better church and school accommodations a necessity. Father Reichlin, shortly after his installation as pastor, began to collect funds for the needed church. Its cornerstone was laid by Bishop Gilmour on Sunday, September 7, 1873. Shortly after this came the great financial panic, which blighted the entire country and paralyzed every enterprise that needed money for its success. In consequence of this fact, work on the new church was greatly retarded. A little was done each year, however, between 1874 and 1881, partly by means of money actually contributed and partly—in fact chiefly—by borrowed money. Although the interior was unfinished, services were held in the new church for the first time on July 2, 1876. Five years later the church was plastered and frescoed. It is of Gothic architecture, cruciform, and is built of cut stone. It has also a beautiful array of stained glass windows. The following are the dimensions of the imposing edifice: Length, 165 feet; width of the nave, 75 feet; width of the transept, 91 feet; height from floor to apex of ceiling, 50 feet. On Sunday, November 20, 1881, Bishop Gilmour dedicated the church. In the afternoon the Bishop also blessed the large bell which has since been in use. It was donated by the family of John Schmiedbauer. It was a day of just rejoicing for the pastor who, in the face of grave financial difficulties that cost him much worry, had now the satisfaction of adding another beautiful temple to the many that grace the Diocese of Cleveland. It was no less a day of joy for his people, whose generosity made it possible to put into effect the plans for their church, as conceived by their pastor.

After an intermission of a few years Father Reichlin had other important improvements added to the church. Among these was the present splendid organ, which was secured in 1886, at a cost



ST. THOMAS AQUINAS' CHURCH AND PASTORAL RESIDENCE, CLEVELAND.

of \$4,200. Two years later the present system of steam heating and ventilation was introduced, at an outlay of nearly \$8,000.

In the spring of 1893 the interior of the church was thoroughly renovated by artistic frescoing. A new high altar, two side altars, pulpit, also niches and canopies for sanctuary—all of white oak—were placed in position. A splendid array of twenty-six statues, and Stations of the Cross, were imported from Europe, adding much to the beauty of the attractive interior. The carving on the altars, pulpit, etc., is of unsurpassed workmanship. The stained glass windows that now add lustre to the church were also placed in position during the same year, as was also the communion railing of burnished brass with Mexican onyx top. The aisles and sanctuary are laid with marble tiling.

All these improvements, with an additional sacristy, cost about \$35,000. The interior, and especially the sanctuary, are most attractive, and yet not overloaded with ornamentation. With the exception of the tower, as yet unfinished, St. Stephen's Church is complete in every detail, and it has a supply of splendid vestments and costly church vessels, including a magnificent monstrance, not surpassed and hardly equalled by any other church in the city or Diocese of Cleveland.

As stated in the beginning of this sketch, the parish school dates from the foundation of the parish, when it occupied three rooms on the first floor of the combination church and school building. Additional school rooms were built of brick in 1885 and 1890. In 1889 a fine brick residence, fronting on Scott street, was built for the Sisters of Notre Dame—who have had charge of the schools since 1874.

During the summer and early autumn of 1897, a beautiful and spacious brick school was built, at a cost of \$12,000, on Scott street. It contains eight large class rooms, well lighted and ventilated, and a fine basement. The latter is used as a club room by the Young Men's Sodality. There are in all thirteen class rooms now in use, accommodating nearly 900 children. The pastoral residence was built in 1872; it was enlarged and renovated in 1896. As it now stands it is one of the largest and best arranged parish residences in the diocese.

Following is a list of the priests who filled the position of

curate at St. Stephen's: The Revs. F. J. Ludwig, from January to July, 1883; Jacob Christophory, August to December, 1892; John R. Forrer, January, 1894, to June, 1898; Albert J. Aust, November, 1899, to September, 1900. The Rev. A. M. Seeholzer and John Harks are the present curates, the former having served as such since June, 1898, and the latter, since September, 1900.

In January, 1889, Bishop Gilmour made St. Stephen's parish a rectorate, and appointed the Rev. Casimir Reichlin its first irremovable rector, an honor well deserved by both. St. Stephen's is the largest German speaking parish in Cleveland. It is well provided with societies and confraternities, each having a large membership, and all in a flourishing condition.

During the existence of St. Stephen's as a parish there was never a discordant note or lack of harmony. Peace and union at all times reigned therein. The people always responded generously to every call, and the result is that St. Stephen's parish, in spirituals and temporals, ranks with the most prosperous and best regulated parishes in the Diocese of Cleveland.

ST. THOMAS AQUINAS' CHURCH, CLEVELAND.

The facilities for rapid transit, afforded by electric street cars, induced many families to leave the densely crowded and smoky down-town district for the pure atmosphere of the East End. Amongst this large number of home-seekers in the farm lands of a few years ago, east of Madison avenue, was a fair proportion of Catholics. The founding of St. Agnes' Church, on Euclid avenue, near East Madison, provided for the parochial wants of the Catholics in that section of the city, whilst those living in the northeastern portion continued to attend the Immaculate Conception Church, even though in many instances at great inconvenience, especially to the children, owing to distance. To meet this difficulty, and to provide more convenient church and school facilities, Bishop Horstmann authorized Mgr. Thorpe, pastor of the Immaculate Conception Church, to select what he considered a suitable site for a proposed new church. In August, 1895, he accordingly purchased eight lots, four of which fronted on

Wheelock street, near the Boulevard. The purchase price was \$6,400. The two years of financial depression which followed rendered it unadvisable, however, to take any further steps towards organizing the intended parish. Bishop Horstmann realized the growing necessity of properly providing for the spiritual wants of the people in this section of the city. Hence he felt it his duty, in spite of the continued hard times, to appoint a pastor to this new field of labor. He selected Rev. Thomas F. Mahon, who received his appointment on June 26, 1898.

Father Mahon soon found that conditions had considerably changed on and near Wheelock street. The section of his parish towards Superior street, on both sides of the Boulevard, had grown largely in population; and the people of Glenville insisted that their village, growing still further eastward, would eventually need a church further east than Wheelock street. This and other more weighty reasons induced Father Mahon to ask permission to locate the church site on or near Superior street, thus allowing ample territory for a future parish in Glenville, whenever conditions there might warrant it. This plan was suggested to the Catholics of both sections and met with their unanimous approval. Meanwhile, for about three months, services were held in the lower story of St. Casimir's Church, until the proposed temporary church was ready for use.

September 2, 1898, eight lots were bought for \$9,000, at the corner of Superior and Nanson streets, overlooking the Boulevard, and on Sunday, October 24, of the same year, the cornerstone of the present handsome combination church and school was blessed by Bishop Horstmann. The building cost nearly \$20,000, and is one of the most compact and substantial structures in the city. It is built of impervious cream-colored pressed brick. The floors of each story are supported by massive steel girders. The basement is thirteen feet high, and will in a short time be divided into society rooms. The first floor, which will eventually be converted into class rooms, is sixty feet by ninety feet, with an extension for the altar, making a splendid auditorium, capable of seating about 800 people. The second floor is of the same dimensions, divided into four school rooms, each with spacious cloak rooms. The third floor is also 60 x 90 feet and 18 feet high, with a large and well

equipped stage. The entire building is plastered with adamantine plaster. It is heated by steam, and is furnished with a perfect plumbing system. Mass was said for the first time in the new building on Sunday, October 19, 1898, and services have since been held therein regularly. The building was dedicated to St. Thomas Aquinas, by Bishop Horstmann, on Sunday, November 15, 1898.

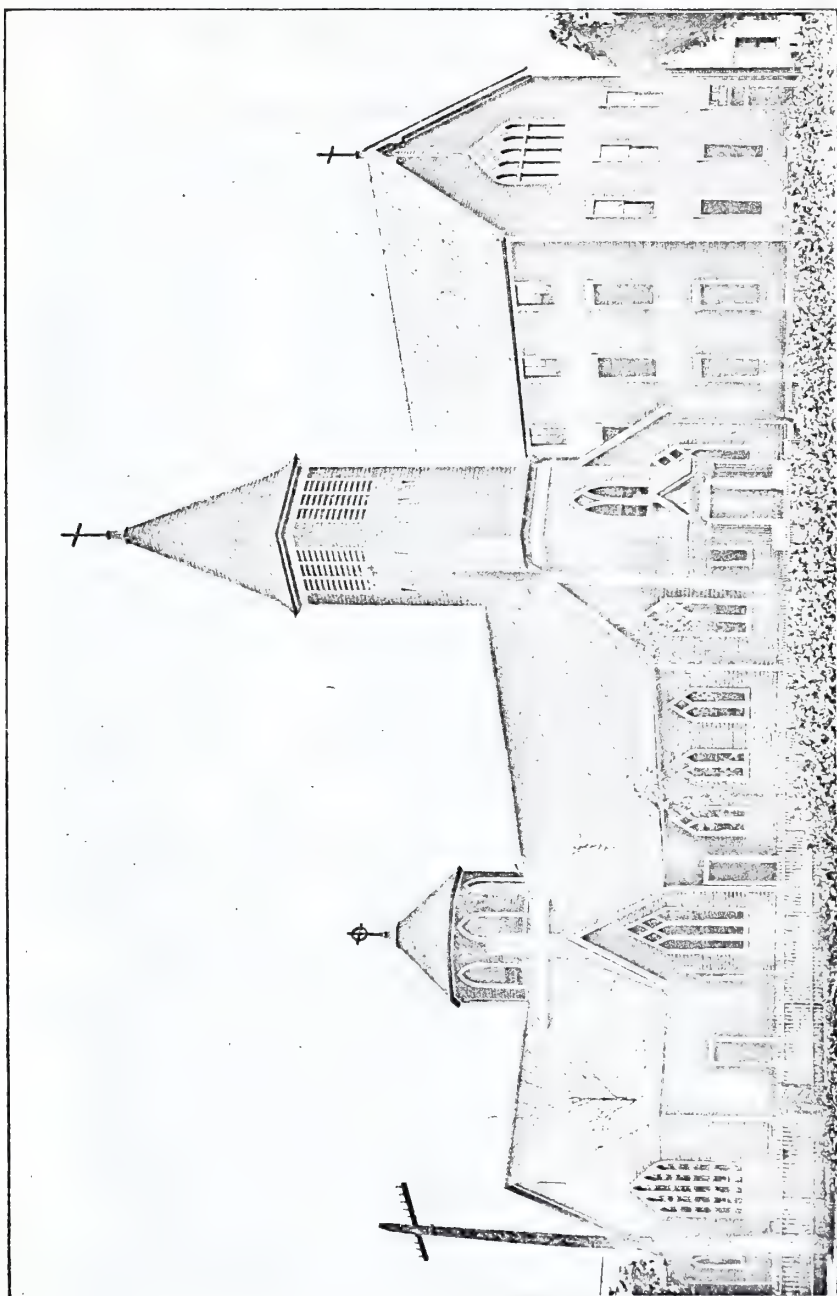
This is a new departure in the organization of city parishes, and from present indications will prove a thorough success. The suggestion of the Rt. Rev. Bishop and the ambition of the pastor, in following this new method, seem to have appealed to the better judgment of all classes. The additional interest on this larger investment is well repaid by the advantages of this handsome structure for the congregation as a place of temporary worship and as a permanent school building for the children of the parish for all time.

The congregation of less than one hundred and fifty families began to meet the large responsibility of this undertaking without a dollar of outside assistance, and every individual within the confines of the new parish feels that, with God's help, this experiment in the line of parish work will meet the highest expectations of all.

In August, 1900, at a cost of \$11,600, six additional lots were bought, thus extending the church property to the corner of Ansel avenue, and giving a frontage of more than 500 feet on Superior street.

In the fall of 1900 a temporary pastoral residence was erected at a cost of about \$3,000. Later this will be converted into a home for the Sisters in charge of the parish school, and a permanent pastoral residence facing the Boulevard will be erected.

In September, 1899, the parochial school was opened and placed in charge of five Sisters of St. Joseph. About 250 pupils now attend. In the same month and year a house was bought on Nanson street, as a temporary residence for the Sisters.



ST. VITUS' CHURCH AND SCHOOL, CLEVELAND.

ST. VITUS' (KRAINER) CHURCH,
CLEVELAND.

The first Krainer congregation in Ohio was organized at Cleveland in August, 1893, with the Rev. Vitus Hribar as its first and present pastor. Services were held in the chapel of St. Peter's Church until November, 1894. Previous to this time the Catholic Krainers residing in Cleveland had occasional services from the Rev. F. X. Bajec, who came all the way from Minnesota to give spiritual comfort to his countrymen. He held a week's mission for their benefit, for the first time in July, 1891, in St. Columbkille's Church, kindly opened to them by Mgr. Thorpe, then pastor of the Cathedral. Whilst Father Hribar was still a student at the seminary he looked after the temporal interests of the Krainers, and collected funds for the parish he was to organize after his ordination, which took place July 27, 1893. Four lots were purchased with a frontage on Glass avenue of 230 feet and 165 feet deep along Norwood avenue. This excellent site was to serve for church, school and pastoral residence. The lots cost \$6,000, and were purchased June 29, 1894. The foundation of the new church, a frame structure, was begun almost immediately after the purchase of said lots. Bishop Horstmann blessed the cornerstone on October 19, 1894, and the church was dedicated on Sunday, November 4, of same year to St. Vitus by Mgr. Boff, V. G., whom the Bishop delegated for that purpose. The church is a neat edifice, 36 x 60 feet. Shortly after this Father Hribar built also a commodious pastoral residence near the church.

Thus far, owing to lack of means, the parish has been without a school, but it is hoped to realize in the near future the ardent wish of pastor and people in this regard. The parish numbers at present about two hundred families. The church property, as it now stands, cost about \$12,000, with a debt of only \$2,200. This speaks well for the generosity of the people of the parish, who belong exclusively to the laboring class.

The native home of the Krainers is in the province of Krain (or Carniola), in the southern part of the Empire of Austria. They are a sturdy people, full of faith and very generous towards the Church. They are a very desirable foreign element, and have

settled in great numbers in the northwest, especially in Minnesota. The largest number of the Krainers in Ohio is to be found in Cleveland.

ST. WENCESLAS' (BOHEMIAN) CHURCH,

CLEVELAND.

St. Wenceslas is the oldest of the Bohemian parishes in Cleveland. It was organized in 1867. Prior to that time the Catholic Bohemians had separate services in St. Peter's, St. Joseph's, and lastly in St. Mary's on the Flats. The Rev. Anthony T. Martin, who was fairly conversant with their language, attended to their spiritual wants till the appointment, in October, 1867, of the Rev. Anthony Krasney, a Bohemian, as their pastor. In February of the same year several lots were purchased on Arch street, near Woodland avenue, for a church site. On Sunday, October 20, 1867, Bishop Rappe laid the cornerstone for a brick church (50 x 90 feet), which was ready for use a few months later. Father Krasney's health failing, and weary of opposition from some of his people, he resigned his pastorate in October, 1869. The Rev. George A. Beranek was then appointed temporary pastor. His successor was the Rev. Wenceslas Revis, who was given charge of the parish in January, 1870. He met the same opposition as did Father Krasney during his pastorate, but until 1873 he held out against his opponents, many of whom were of the Bohemian infidels, most bitter enemies of the Church, supported by vile Bohemian papers published in Cleveland, as also by Bohemian secret societies. In April, 1873, the Rev. Anthony Hynek, at the time, and until February, 1875, pastor of St. Procop's Church, the second Bohemian parish in Cleveland, was also given pastoral charge of St. Wenceslas' congregation, and has held it ever since. During his long incumbancy the parish was twice dismembered, viz., in 1881, by the formation of Our Lady of Lourdes' congregation, and in 1886, by the formation of St. Adalbert's. Yet, notwithstanding this dismemberment, St. Wenceslas' is still a large parish. Under Father Hynek's direction many substantial improvements were made, property purchased and buildings erected. The first in order of time was the erection of the parish school building on

Burwell street. Its cost was about \$4,000. In 1883 the old and small pastoral residence, erected during the pastorate of Father Revis, gave way to a comfortable and roomy house, with the old as an annex. At an expense of over \$3,000 the church, as also the property surrounding it, received a needed tidying up. The former was frescoed. Stained glass windows replaced the plain windows, and the exterior of the building was painted. In 1886 lots were purchased at the corner of Broadway and Forest streets, and shortly after two lots and a house, on Forest and Svoboda streets, all to be used eventually as a church and school site, the present location being found too far away from the centre of the parish. The lots cost \$15,700.

In August, 1891, the foundation for the new church, a stone edifice of Gothic architecture, was begun and the cornerstone laid by Bishop Horstmann on Pentecost Sunday, June 5, 1892. Following are the dimensions of the church: Length, 175 feet; width of transept, 91 feet; width of nave, 71 feet; height of nave, 50 feet; height of the two spires, 227 feet and 180 feet, respectively. The estimated cost of the church, exclusive of furnishings, and a chime of six bells, is \$40,000. The splendid building was enclosed in the following year, and in its unfinished condition as to its interior it was used for over six years, because the old church was much too small to accommodate all the members of the parish.

The church is now finished, frescoed, and furnished with fine windows, at an additional cost of \$20,000. The imposing edifice, as yet not dedicated, is a credit both to pastor and people. Although the debt is considerable, it will be liquidated in a few years, if the past record of the parish as to generosity is a criterion for the future.

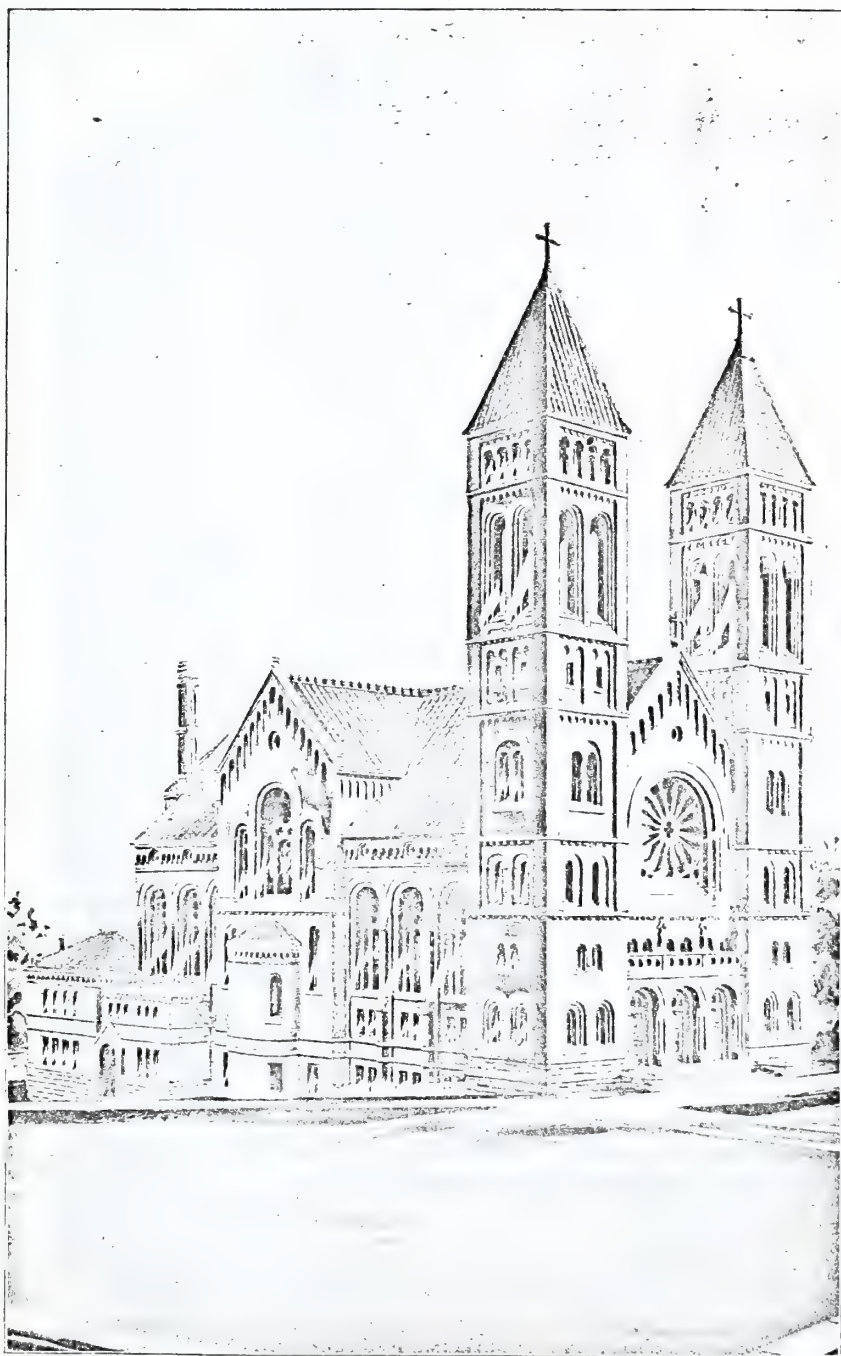
The school is an integral part of the parish. It is in charge of four Sisters of St. Joseph and a lay teacher. One section of the school is taught in the building mentioned in another part of this sketch, and the other in a frame building located next to the new church. About 300 pupils are enrolled.



ABBEYVILLE, MEDINA COUNTY,

ST. MARY'S MISSION CHURCH.

One of the very few missions that have passed out of existence in the diocese is that of Abbeyville, a village in Medina county. Near this place a few Catholic Germans had settled on farms as early as 1840. For several years they received occasional visits from the Revs. Peter McLaughlin and Maurice Howard, who said Mass and administered the sacraments to them in private houses. Bishop Purcell also visited them for the first time in June, 1840, on his tour through Northern Ohio. In 1842 there were about twenty Catholic families in that section. They built a small brick church, 24 x 40 feet, on a plat of land donated by Louis Rolling. Shortly after, most of the families became affiliated with another mission church, located near Liverpool Centre, two miles distant, because services were held there more frequently, owing to the larger number of attendants. The church at this mission was a log building and, like that at Abbeyville, was dedicated to St. Mary. In the meantime however the use of the church at Abbeyville, and of the cemetery attached, was retained by the original settlers, who had divine service at irregular intervals. The log church at Liverpool, having become too small, it was resolved in 1849 to build a larger church. The members of the mission failed however to agree as to its site and hence the Abbeyville members returned to their own church, while the remainder built the desired church—again under the title of St. Mary's—on the present site of St. Martin's Church, Liverpool. In 1859 the two missions were united into one congregation, and two years later built the present St. Martin's Church. Although the mission of Abbeyville ceased to exist as such in 1859, services were held there semi-monthly by the various pastors in charge of St. Martin's until 1874. In that year the church was razed and the property sold. Only the small cemetery was retained, the use of which was granted by Bishop Gilmour to the mission of Medina until 1898, when it became the exclusive property of St. Martin's parish, Liverpool.



ST. BERNARD'S CHURCH (1902), AKRON.

AKRON, SUMMIT COUNTY.

ST. BERNARD'S CHURCH.

Until 1861 the English and German speaking Catholics formed one parish in Akron—St. Vincent de Paul's. In that year Bishop Rappe allowed the Germans to form into a separate congregation, in compliance with their own wishes. He appointed as their pastor the Rev. Henry L. Thiele, who held services for his people in a public hall for over a year. Meanwhile he took effective measures for building a brick church, which cost about \$5,000. It forms the west end of the present edifice. Its corner-stone was laid by Vicar General Luhr, in July, 1862. The new and unpretentious church was ready for use in January, 1863. Father Thiele remained in charge until May, 1863. Two months later his successor was appointed—the Rev. Peter Danenhoffer, who opened a parochial school in September of the same year. He in turn was succeeded, in July, 1866, by the present pastor, the Rev. John B. Broun. At that time St. Bernard's numbered about 120 families. In a short time Father Broun paid off the parish debt, of \$2,200, and in the autumn of the same year he also bought the present cemetery at a cost of \$2,500. The rapid growth of the congregation forced the enlargement of the church in 1880. The addition, now the main part of the edifice, cost \$11,500. In the meantime many improvements had been made in and about the church property. / These included a school house, spire, three bells, pipe organ, etc., all at an outlay of nearly \$7,000. The church is 140 feet long, 40 feet wide, and 60 feet at the transept. It is tastily frescoed and adorned with mural paintings. It has also fine stained glass windows, and many beautiful pieces of statuary. The church is now much too small, but Father Broun has been making preparations for some years past for the erection of a large and beautiful church. For this purpose he secured an elegant site, with a frontage of 193 feet on State street, in December, 1895, at a cost of \$3,000, and each year he has put aside from the parish income a generous sum for the building fund. The new stone church will be commenced in 1901, and is to cost at least \$100,000.

In 1887 two large lots located on Broadway, one of the principal streets of the city, were bought for \$9,000, to serve as the site

for a much needed school. Bishop Gilmour laid the corner-stone on August 7, 1887. The splendid building, an ornament to Akron, was ready for occupancy in the spring of 1889, thus gladdening the hearts of 400 children and their teachers. At present seven Dominican Sisters, of Jersey City, N. J., have charge of the school. The Sisters of Notre Dame had been in charge from 1886 to 1893.

St. Bernard's is one of the prominent German parishes of the diocese, has excellent property, and for years past has been without debt—due to the energy of its pastor and the unvarying generosity of its people.

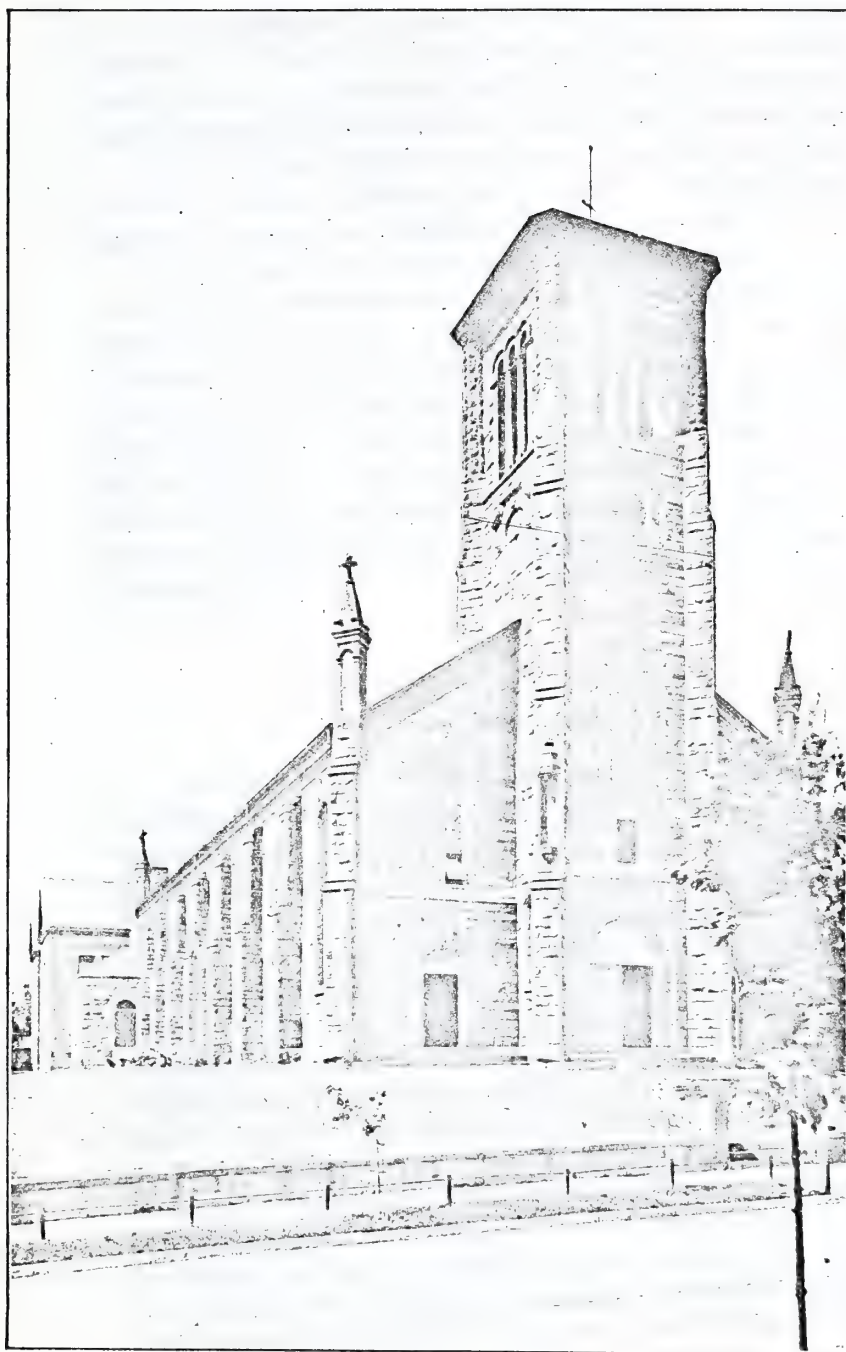
AKRON, SUMMIT COUNTY.

ST. MARY'S CHURCH.

St. Mary's Church was established as a mission in November, 1887, and as such was attended from St. Vincent's—its parent church, until 1896. The combination church and school, a brick structure, 40 x 62 feet, was built under the direction of the Rev. Dr. Mahar, in 1887. The upper story served as a temporary church, and the lower story was divided into three school rooms. Mass was said in it for the first time on November 27, 1887, but the building was not dedicated until October 28, 1888, when Mgr. Boff, V. G., performed the ceremony. The building cost \$5,000, and the lots (168 x 182 feet) cost \$5,100. They were bought in April, 1887.

The congregation rapidly increased in numbers and soon the temporary church accommodations provided in the above mentioned building proved inadequate. Additional room was also needed for the school. To supply these wants the present frame church was erected during the summer of 1895. It will serve its purpose admirably until the people's means will allow them to erect an edifice in keeping with its sacred purposes, and in accord with their own desires. The edifice was dedicated on October 13, 1895.

During the interval between November, 1887, and December, 1896, Franciscan and Jesuit Fathers from Cleveland, and for a few months also the Rev. J. E. Mahar, from the diocese of Grand Rapids, Mich., assisted the pastor of St. Vincent's on Sundays, to enable him to attend St. Mary's.



ST. VINCENT'S CHURCH, AKRON.

On December 12, 1896, the Rev. Francis T. Moran took charge of St. Mary's as its first resident pastor. At that time the parish numbered about 200 families. In the following spring he had a hall built for the use of the Young Men's Union of the parish.

When Father Moran took charge of the parish he was obliged to rent a house. During 1898 a very neat and commodious pastoral residence was built of brick, at a cost of \$5,000.

The parish school dates from the organization of St. Mary's, and has at all times received the earnest care of devoted teachers, under the direction of the respective pastors. It was opened in October, 1887, with an attendance of seventy-five pupils. The Sisters of Notre Dame, from Cleveland, had charge of the school until June, 1895. They were succeeded the following September by the Sisters of St. Joseph, from Ebensburg, Pa., who have since then conducted the school with most gratifying success. During the year 1900 a sixth room was opened to provide for the steadily increasing attendance, of now over three hundred pupils.

AKRON, SUMMIT COUNTY.

ST. VINCENT'S CHURCH.

The Rev. John Martin Henni was the first priest to visit the Catholics of Akron (about 1833), then very few in number. He said Mass in the log cabin of James McAllister. Private houses or rented halls had to serve as temporary places of worship until 1845. There is no record of any priest again visiting Akron until 1837, when the Rev. Basil Schorb attended it as a station from Doylestown, where he was resident pastor from 1837 till the summer of 1842. During the latter part of the same year the Rev. Peter McLaughlin, pastor of St. Mary's Church on the Flats, Cleveland, visited Akron a few times to administer the sacraments. The Rev. Maurice Howard succeeded Father Schorb at Doylestown and Akron in December, 1842. Under his direction the first church of St. Vincent's parish was commenced in 1844. It was a small frame structure, located on Green street. In February, 1845, the Rev. Cornelius Daly was appointed the first resident pastor of Akron. He finished the church commenced by Father Howard, and remained in charge of St. Vincent's until October, 1847. On

September 5 of that year Bishop Purcell ordained to the priesthood the Rev. James Vincent Conlan, in the above mentioned church. Akron was again attended from Doylestown, from the time of Father Daly's departure until the appointment of the Rev. Casimir Mouret, who remained until June, 1850. Following is a list of the priests who had pastoral charge of St. Vincent's until the appointment of the present pastor, the Rev. Thomas F. Mahar, D. D.: The Revs. Jacob Goodwin, a few months in 1850; Francis McGann, September, 1850, to August, 1855; Louis Molon, January-October, 1856; Thomas J. Walsh, October, 1856, until 1858; William O'Connor, a few months in 1858; Matthew A. Scanlon, July, 1859, to November, 1873; Timothy M. Mahony, November, 1873, to August, 1880. During the period when St. Vincent's had no resident pastor, as above seen, the parish was attended as a mission, either from Doylestown or Canton. During the pastorate of Father McGann the present church site and the old part of the cemetery were secured.

The present church was built during the pastorate of Father Scanlon; it was commenced in the early spring of 1864—a massive stone structure, 50 x 100 feet, and of Roman style of architecture. The interior was quite attractive, especially the ceiling, which was very beautifully stuccoed. There are no pillars, and hence an unobstructed view is had of the whole interior. The cost of the church, exclusive of furnishing, is estimated at \$50,000, of which sum a large part was due at the time of Father Scanlon's removal from Akron. His successor, Father Mahony, made every effort to reduce the debt and succeeded in so doing. In the summer of 1879 he purchased a six acre tract of land as an addition to the cemetery, and in the early part of the following year had a new floor and new pews put in the church. These were the only improvements of note made during his pastorate, the burden of the debt necessitating a rigid economy and the postponement of every additional burden.

Father Mahony was succeeded, August 1, 1880, by the present incumbent, the Rev. Thomas F. Mahar, D. D. The school building was in urgent need of improvement. Hence in 1881 the old church on Green street, which, with little change, had served as a school for many years, was remodeled and an addition, 56 x 32

feet, made to it, so as to provide in all four large and convenient rooms. This was done at an expense of about \$2,000. The Sisters of the Holy Cross, from Notre Dame, Indiana, were engaged at the same time to teach, and continued in charge for about four years, when they were withdrawn by their superior, who did not think it advisable to continue so small a mission at so great a distance from the Motherhouse. They were replaced by the Sisters of Notre Dame, from Cleveland, who taught the schools for nine years. In 1894 the Sisters of St. Joseph, from Ebensburg, Pa., were engaged and are teaching at the present time.

In 1884 a new and much needed pastoral residence was built, to replace the old and dilapidated house of fifty years ago. With heating, etc., it cost about \$5,000. It is a well arranged brick structure, of neat design.

A lot adjoining St. Vincent's Church to the west was purchased in 1888 at a cost of \$3,300. The house located on the lot, with some additions, has since then served as a residence for the Sisters.

In 1892 a fine brick school of generous dimensions was built at a cost, including heating and furniture, of nearly \$18,000.

At an outlay of about \$7,000, in 1893, an addition was built to the rear of the church. This sum includes the replacing of the entire ceiling of the old part and a new roof on the whole edifice. The entire church property is now in excellent condition and although the debt that had to be incurred in making the above mentioned improvements is considerable, it is within easy grasp of the generous and well disposed people of St. Vincent's. The flourishing school is attended by about three hundred pupils, who receive a thorough religious and secular education.

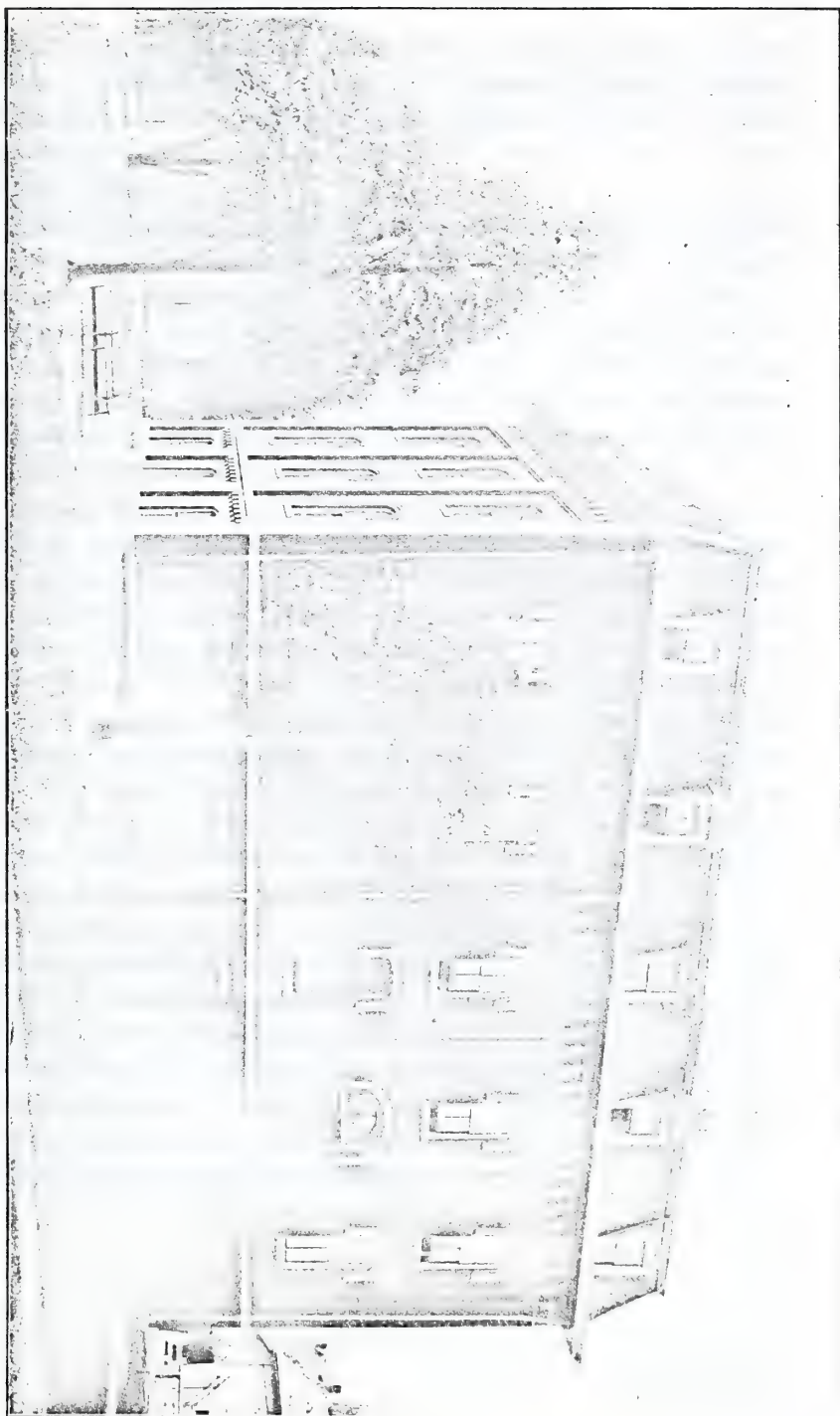
The following priests filled the position of curate at St. Vincent's: The Revs. Michael J. Brennan, July, 1888, to July, 1890; William G. Mahar, July, 1890, to October, 1893; John A. Sidley, November, 1894, to October, 1895; and from January, 1895, to February, 1896, the Rev. Jer. P. O'Connor was stationed at St. Vincent's during the illness of the pastor.

ALLIANCE, STARK COUNTY.

ST. JOSEPH'S CHURCH.

The construction of the Cleveland and Pittsburg, and of the Pittsburg, Ft. Wayne and Chicago railroads brought to Alliance a number of Catholic Irish, German and French laborers, who settled there between 1850 and 1854. In the latter year they were visited for the first time by a priest, the Rev. Bernard Carragher, who was then stationed at St. John's, Canton. The Rev. Michael Prendergast, pastor of Summitville, visited them occasionally, between 1856 and 1857. They were next attended by the Rev. Florence D'Arcy, of Louisville, until 1858. At that time the whole number of Catholic families at Alliance amounted to thirty. Between 1858 and 1859 the Rev. E. W. J. Lindesmith attended Alliance as a station once a month on a week day from St. John's, Canton. On May 9, 1859, he rented a hall, named it "Catholic Hall," and fitted it up as a temporary place of worship. On the first Sunday in June, 1859, Bishop Rappe himself said the first Mass that was ever celebrated at Alliance on a Sunday. Between 1859 and 1865 the following priests attended Alliance as a mission: The Revs. Edward Hannin, 1859-1862; Patrick H. Brown, 1862-1864; Louis Hoffer, a few months in 1864; Frederick J. Ludwig, 1864-1865. During the time Father Hannin had charge of Alliance he purchased two lots and had a small frame church built on one of them. It was dedicated to St. Joseph in May, 1862. From August, 1865, to May, 1866, the Rev. Francis Moitrier attended Alliance from Harrisburg. He was then appointed the first resident pastor of Alliance, and remained nearly two years. The Rev. Francis Walsh, a Basilian Father, succeeded the Rev. F. Moitrier, attending Alliance from Louisville for a few months, in 1868, when the Rev. E. W. J. Lindesmith was appointed resident pastor, in October of the same year. He had the church renovated, and bought a lot with a brick house on it, which he made his residence. He also secured five acres of land, south of Alliance, for cemetery purposes. During his pastorate he expended about \$8,000 for the benefit of the parish and left it without debt at his transfer to Leetonia, in May, 1872. The following priests were next in charge of St. Joseph's, Alliance: The Revs. Eugene M. O'Callaghan, May to

ST. JOSEPH'S SCHOOL, ALLIANCE.



July, 1872; James Monahan, July, 1872, to August, 1875; Joseph L. Ahern, August, 1875, to July, 1877; James O'Leary, August, 1877, to March, 1886; John McMahon, March, 1886, to February, 1900; the present incumbent, the Rev. James J. Farrell, since February, 1900.

Father Monahan bought the three lots on which the present church stands, and commenced the foundation of a much larger edifice than the present one. The foundation had to be removed, however, as the plans selected by him could not be executed for lack of means. This was caused by the panic of 1873, which most seriously affected the financial condition of Alliance, and almost depopulated it, because of the removal of the car-shops, upon which the town depended for support.

During the pastorate of Father O'Leary the present neat and attractive church was built, on lots bought by Father Monahan. It is a brick edifice, 40 x 100 feet, of Gothic architecture, and cost about \$10,000. Bishop Gilmour dedicated it on Sunday, October 30, 1881. In July, 1880, the lots bought by Father Hannin were sold by Father O'Leary for \$1,225, and the old church moved to three new lots bought by him—next to those secured by Father Monahan—and changed into a temporary school. This purchase of lots by Father O'Leary made the entire church property a plat of land 150 x 280 feet, located in the most desirable part of Alliance. Since Father Farrell has had charge many necessary repairs have been made in and about the church. These included frescoing, repainting and a general tidying up of the property, which now presents an attractive appearance. During the summer of 1900 an abandoned academy, located on a fine site, was purchased at a very reasonable price. Father Farrell had the large brick building fitted up partly as a parish school and partly as a pastoral residence. It answers admirably for both purposes.

The school is now, as it has been for many years, in charge of the Sisters of the Humility of Mary.

ANTWERP, PAULDING COUNTY,

ST. MARY'S CHURCH.

The Catholic families located in and near Antwerp were visited for the first time in 1864, the Rev. Aloysius I. Hoeffel, pastor of St. John's, Defiance, attending to their spiritual wants two or three times a year until 1867. At first a public hall (Dagget's Hall) was rented and fitted up as a temporary place of worship. In 1867 the Rev. J. P. Carroll, assistant to Father Hoeffel, visited Antwerp occasionally, and said Mass in the above mentioned hall. In the following year the Rev. Denis O'Keefe, then residing at Defiance, was given pastoral charge of Antwerp and neighboring missions. Under his direction the present frame church was built in 1869, although not completed until the following year. In October of the same year Father O'Keefe was transferred to Providence as resident pastor. The Revs. John Hannan, Edward J. Conway, Gustave Drolshagen, Dominic Zinsmayer, and Anthony Eilert successively attended Antwerp between October, 1869, and October, 1873, when the Rev. John A. Michenfelder was appointed the first resident pastor. He remained however only until the following December. The mission had no attendance then until August, 1874, when the Rev. John Klute was appointed resident pastor of Antwerp, with charge of a number of missions. He immediately collected money for the erection of the present pastoral residence, but before the house was finished he was transferred, in January, 1876, to Elmore. Since that time the following priests have been resident pastors at Antwerp, with charge of adjoining missions in Paulding county: The Revs. Hyacinth Kolopp, January, 1876, to April, 1877; Polydore H. Delbaere, April, 1877, to May, 1879; Frederick Rupert, July, 1879, to April, 1881; Alfred E. Manning, July, 1881, to April, 1883; Armand Hamelin, April, 1883, to August, 1886; Ferdinand A. Schreiber, August, 1886, to August, 1890; Edward P. Graham, August, 1890, to October, 1895; John A. Sidley, October, 1895, to August, 1899. The present pastor, the Rev. George A. Forst, received his appointment in August, 1899.

During the pastorate of Father Graham a building fund for the erection of a brick church was commenced. The foundation

for the new church was laid during the fall of 1900, and the edifice will be finished in the year 1901. It will cost about \$8,000. The congregation of Antwerp, numbering at present only about thirty-five families, find the burden of a parish school beyond their means.

ARCHBOLD, FULTON COUNTY.

ST. PETER'S CHURCH.

Mass was celebrated for the first time at Archbold in 1846, in the house of Francis Fleury, by the Rev. Louis De Goesbriand, then stationed at Toledo. In 1850 the Rev. Louis J. Filiere, at the time pastor of St. John's, Defiance, organized the Catholic families in and near Archbold as a mission, and had a small log chapel erected about two miles from Archbold as their place of worship.

It is related that Bishop Rappe, upon the occasion of his episcopal visitation in 1868, slept in this chapel over night. The pastor, Father Becker, had been expecting him, but did not know exactly how or when he would arrive, as it was well known that he traveled often in a very Apostolic manner. The Bishop arrived at Archbold station about midnight and of course found nobody to welcome him. Seizing his heavy valise he started towards the chapel, two miles distant. When he arrived there he found no priest's house near at hand. Thinking, perhaps, that even if he should find it it would not be as comfortable as the chapel, he concluded to pass the night in the latter. Therefore, quietly raising one of the windows, he entered, and made himself as comfortable as he could under the circumstances. Next morning when Father Becker entered the chapel he was much surprised to find the good Bishop ensconced in the confessional, waiting for penitents.

The present frame church (36 x 75 feet) was commenced by Father Becker in 1868, and completed in the following year by Father Eyler, at a cost of about \$2,700. The ground donated by Francis Fleury, and upon which the old chapel was situated, is now used as a cemetery. In 1875 Father Delbaere built the present frame pastoral residence. He also endeavored to establish a parish school. Owing however to the small number of families and these so scattered about, he had to abandon the idea. For the same

reason no attempt has since been made in that direction. During Father Muehlenbeck's pastorate many improvements were made in connection with the church and residence, the latter having been considerably enlarged. He also added to the parish property by the purchase of additional land adjoining it, and did much successful work in behalf of the spiritual and temporal interests of his charge.

Since 1875, when Father Delbaere was appointed the first resident pastor of Archbold, the missions of Bryan, Stryker and Wauseon have been attended from Archbold.

Following is a list of the priests who attended Archbold, either as a mission or who were located there as resident pastors: The Revs. L. J. Filiere, 1850-1856; F. Westerholt, 1856-1858; A. I. Hoeffel, 1858-1862; J. P. Carroll, 1862-1865; N. Kirch, 1865-1867; P. Becker, 1867-1868; J. Eyler, 1869-1870; C. Braschler, 1870-1873; J. G. Vogt, 1873-1875; P. H. Delbaere (first resident pastor), 1875-1877; N. J. Franche, 1877-1881; F. X. Nunan, 1881-1882; J. B. Primeau, 1882, to November, 1883. Between November, 1883, and July, 1884, Archbold was attended from St. Mary's Corners by the Rev. T. F. McGuire. Resident pastors were again appointed to Archbold as follows: The Revs. G. C. Schoenemann, July, 1884-1886; J. H. Muehlenbeck, 1886-1898; and the present pastor, the Rev. P. H. Janssen, who has had charge since June, 1898.

ASHLAND, ASHLAND COUNTY.

ST. EDWARD'S MISSION CHURCH.

Ashland was organized as a mission in 1863. Mass had been said there however in private houses as early as 1853 by the Rev. George H. Brennan, then pastor of Wooster, from which place his successors attended Ashland as a mission until 1865. In 1863 the Rev. J. F. Gallagher, of Wooster, bought for the sum of \$600 a building which had been used up to that time as a Presbyterian meeting house. Two years later the Rev. J. Kuhn was given charge of Ashland as a mission, attending it monthly from Mansfield. He had the above mentioned meeting house, a wooden structure and quite old, put into good condition at an expense of about \$500. The mission numbering about thirty families, between 1863 and 1865, increased to about forty during the

construction of the Atlantic and Great Western railway—now known as the Erie. After its completion only a few families remained at Ashland. Father Kuhn attended the mission until October, 1869, when the Rev. A. Magenmann, also of Mansfield, took charge. On the very day of Father Magenmann's first visit to Ashland the church was destroyed by fire. Preparations were at once made to rebuild it. A brick church, 36 x 50 feet, was commenced, but not put under roof until the following year. For want of means to complete the building, it was used in its unfinished and even unplastered condition for many years; and in that condition it had cost about \$3,500. In September, 1872, the Rev. N. Schmitz, then pastor at Loudonville, took charge of the mission, and attended it monthly until May, 1885. He found a burdensome debt of \$1,500, drawing 10 per cent. interest, still resting on the small mission. This made it imperative for him to appeal to the faithful people of the diocese for assistance to prevent the church from being sold for that debt. His appeal met with a generous response, thus saving the church from being sold by the county sheriff.

Father Schmitz's successor at Loudonville, the Rev. Joseph Sproll, attended Ashland monthly, from July, 1885, until June, 1898, when it was attached to Shelby as a mission. Thus it remained until January, 1900, when it was again attached to Loudonville. Since the time of Father Sproll's pastorate the following priests have attended Ashland: The Revs. J. P. Michaelis, E. P. Graham, T. M. Kolb, F. J. Pfyl, and at present, the Rev. H. E. Boesken.

Father Michaelis had the interior of the church neatly renovated. The mission now numbers but five families, and they deserve great commendation for their generosity towards the church.

ASHTABULA, ASHTABULA COUNTY.

ST. JOSEPH'S CHURCH.

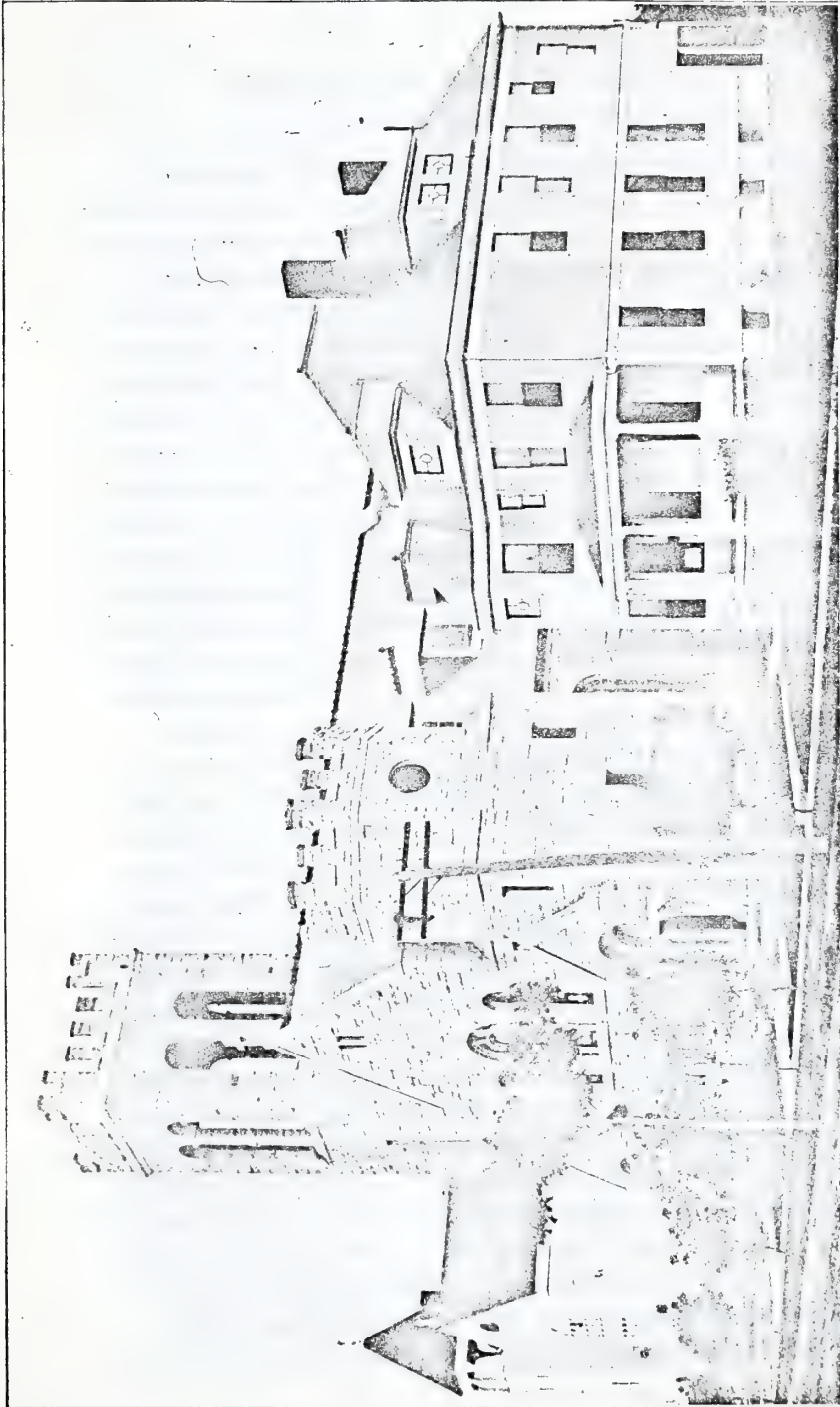
For about five years previous to 1861 the Rev. Charles Coquerelle attended Ashtabula from Painesville—first as a station, then as a mission. Under his direction a small frame church was built in 1860, on a two-acre tract of land he secured by contract, but for which the deed was not given until July 19, 1864; the pur-

chase price was \$300. From 1861 to 1862, the Very Rev. Alexis Caron, V. G., then in poor health, resided at Painesville as the guest of Father Coquerelle. He volunteered however to attend Ashtabula, which he did during that time. In the fall of 1862 the Rev. John Ellwood was appointed first resident pastor of Ashtabula. His stay lasted only nine months, when he was succeeded by the Rev. John Tracy in July, 1863. During his pastorate the interior of the church was finished. He also built on the above mentioned land a pastoral residence and parish school—both frame buildings. The school was opened in September, 1865. When Father Tracy left Ashtabula, in October, 1869, the parish was without debt. He was succeeded by the Rev. Edward J. Conway, who had an addition of 35 feet built to the church in 1872, to accommodate the increased membership of his congregation. The church is still in use. In 1877 the present two-story brick school, 44 x 44 feet, was built at a cost of \$2,300, and the old school changed into a residence for the Sisters of the Humility of Mary, who had charge of the school during Father Tracy's pastorate. In 1881 he also secured a five-acre tract of land for a cemetery.

The Rev. Thomas M. Smyth succeeded Father Conway in August, 1887, and remained until December, 1893. For three years, beginning October, 1890, he also attended Ashtabula Harbor as a mission.

In December, 1893, Father Tracy was again appointed pastor of Ashtabula and has since then remained in charge. In 1894 he had the pastoral residence remodeled and enlarged at a cost of about \$1,200. He is now preparing for the erection of a handsome church, for which purpose a considerable sum has already been raised.

Between 1866 and 1890 the school was in charge of the Sisters of St. Joseph; then, for a few years, it was taught by lay teachers, and for one year by the Cincinnati Sisters of Charity. Since 1897 the Sisters of the Humility of Mary have again had charge.



MOTHER OF SORROWS' CHURCH, PASTORAL RESIDENCE AND SCHOOL, ASHTABULA.

ASHTABULA, ASHTABULA COUNTY.

OUR MOTHER OF SORROWS CHURCH.

The parish of Our Mother of Sorrows owes its existence to the development of Ashtabula Harbor as an iron ore and coal receiving and shipping port.

The Rev. E. J. Conway, when pastor of St. Joseph's Church, Ashtabula, purchased, in December, 1886, three lots, 50 x 150 feet each, for the needs of the future congregation. The purchase price was \$450. One of the lots is located at the corner of Market and Coyne streets, the other two front on Oak and Coyne streets. His successor, the Rev. Thomas M. Smyth, built a frame combination church and school on Market street, at a cost of \$6,500. It was dedicated by Mgr. F. M. Boff, V. G., on Sunday, October 19, 1890. Father Smyth attended the new congregation as a mission until December, 1893, when he was succeeded by the Rev. John Tracy. From the very beginning the people showed great generosity and zeal in seconding the efforts of their respective pastors.

The Rev. Joseph F. Smith was appointed first resident pastor in October, 1894. Three more lots were purchased December 1, 1894, for \$1,800. A very neat and well appointed frame pastoral residence, costing nearly \$5,000, was erected, together with a home for the Sisters, at a cost of about \$2,500. Until September, 1894, the parochial school was in charge of two lay teachers, when the Sisters of St. Joseph, of Mt. Gallitzin, Pa., took charge, and since that time have been conducting it very successfully. The enrollment in December, 1900, was 215 pupils.

In a few years neither church nor school was able to accommodate the increasing numbers. In the fall of 1898 a subscription for a new and much needed church was taken up. The people showed good will, and responded so generously that it was decided to begin the erection of the new church immediately. Ground was broken on September 26, 1898, and the corner-stone was laid on Sunday, November 27, of the same year. Bishop Horstmann officiated, and Mgr. Thorpe delivered the sermon.

The beautiful church, built of Ohio sand stone, was dedicated by Bishop Horstmann on Sunday, September 16, 1900. It is 60

feet wide, 130 feet long and 74 feet wide in the transept, and cost, with altars, pews, etc., \$43,300. The church was begun without a building fund in reserve, but in two years the debt was reduced to \$14,900. The generosity thus shown by the people will make the cancellation of the remaining debt an easy matter. The church is of old Norman architecture, with two towers, and is complete in every detail, excepting a pipe organ, which will be secured in the near future. The interior, unobstructed by pillars, is of very artistic design, and has a fine array of statuary.

During the year 1900 Father Smith had the pastoral residence, Sisters' house and the school completely renovated, and the large grounds beautified, thus making the church property very attractive.

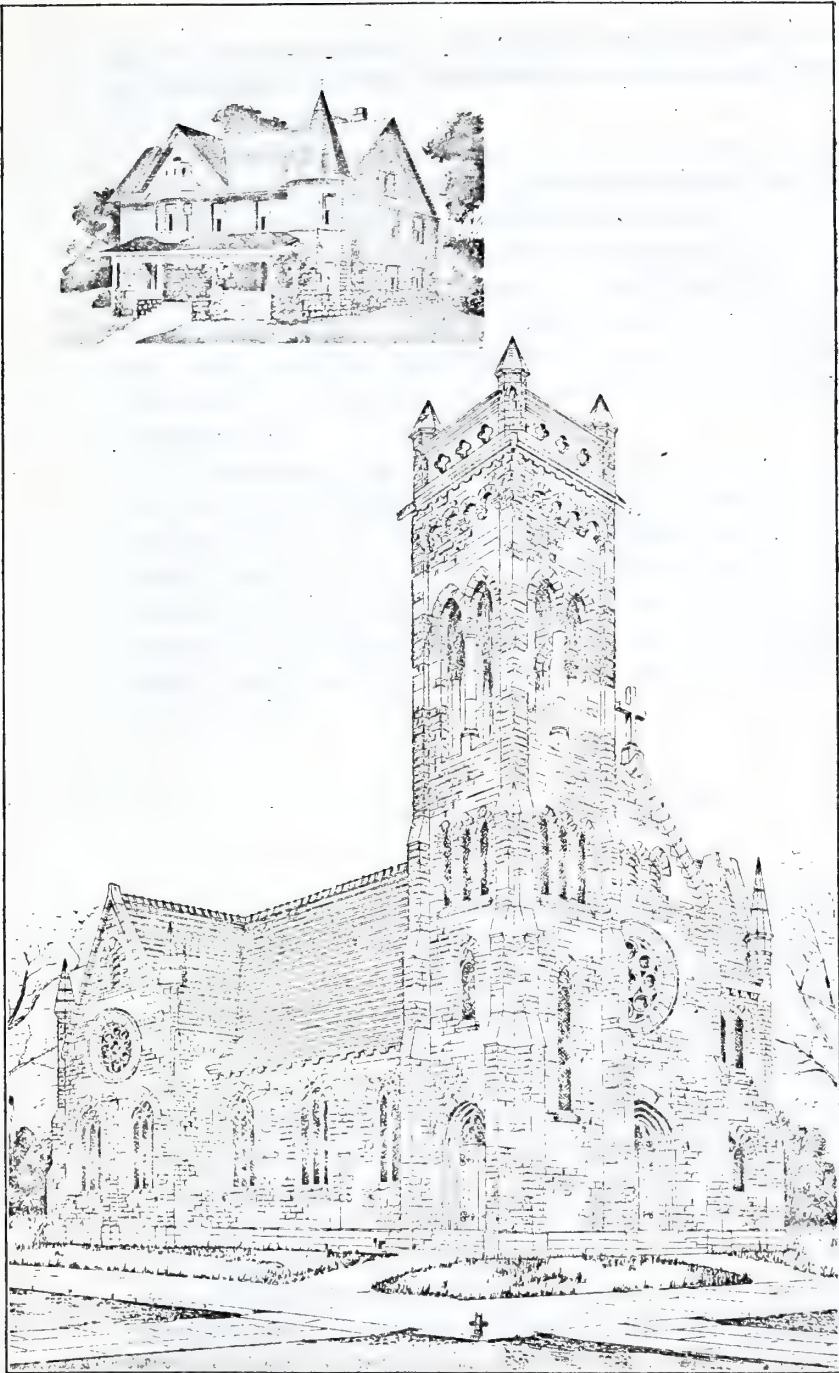
The members of the parish made great sacrifices for the success thus far achieved. Their zeal was encouraged by the generosity of the members of St. Joseph's Church and their Protestant fellow-citizens, all of whom feel a special interest in the new church, which by common consent is admitted to be the finest edifice in Ashtabula county.

ATTICA, SENECA COUNTY.

STS. PETER AND ST. PAUL'S MISSION CHURCH.

The mission of Attica was organized in 1882. Previous to that time the few Catholics living in and near the small town of Attica attended Divine service at the neighboring churches of Tiffin, St. Stephen's, Bismarck and Reed. The Rev. A. Huthmacher, pastor of Shelby, was given charge of the mission in July, 1882. The church, located on an elevated piece of land two and one-fourth acres in extent, is a frame building, 33 x 50 feet, 34 feet high, with a steeple of 83 feet. The total cost of land, church and fixtures amounts to about \$3,000, which is all paid. The non-Catholics of Attica contributed \$400 towards the erection of the church. The first Mass ever celebrated in Attica was offered up on the day the church was dedicated, October 29, 1882, Father Huthmacher being the celebrant.

In 1885 a handsome set of Stations was erected. In 1886 two side altars, and statues of the Blessed Virgin and St. Joseph were



HOLY TRINITY CHURCH AND PASTORAL RESIDENCE, AVON.

placed in the sanctuary. The statues and Stations were donated by individual members of the mission, which is now composed of but twelve families.

In addition to the above, it may be added as a matter of record, that the organization of the congregation was not authorized by Bishop Gilmour, whose directions in the matter were ignored by the laymen who constituted themselves a board of trustees, purchased land (April 15, 1882), and built the church during the summer of 1882. Later, however, the proper *amende* was made and the unauthorized action of the self-constituted "trustees" accepted, so that the church was duly dedicated, as above stated.

The mission was attended from Shelby until 1894; at first by the Revs. A. Huthmacher, from July, 1882, to November, 1888; P. McDonald, until June, 1889; J. F. Smith, until October, 1894. Attica was then attached to St. Stephen's, Seneca county, as a mission, and has thus remained ever since. It was thence attended monthly by the Rev. Ignatius Rauh, C. PP. S., until October, 1898. Since that time the mission has been in charge of the Rev. R. Schmaus, C. PP. S.

AVON, LORAIN COUNTY.

HOLY TRINITY CHURCH.

The origin of Holy Trinity congregation dates back to 1833, when the first Catholics settled in Avon Township. There were then but three families, whose respective heads were John Schwartz, Jacob Mueller and Paul Faber. They had left their native Germany to seek their fortune in Northern Ohio. Soon they had secured by purchase sections of the primeval forest in the Western Reserve and erected roughly hewn log cabins as their habitations. For seven years these families had been left without the consolations of religion, living alone in the wild woods. Meanwhile a few more Catholics arrived, so that the original number was increased to eight families. In the month of March, 1841, the Rev. Peter McLaughlin, then stationed at Cleveland, came to Avon to minister to their religious wants. He was the first priest to visit these brave pioneers, who for so long a time had been in spiritual

exile. Father McLaughlin said Mass in the log cabin of John Schwartz on March 21, 1841. It was a day of rejoicing and consolation for the fervent attendants. As the log cabin of Mr. Schwartz was the largest in the Avon settlement, it served for years as a place of worship. For about ten years it harbored the missionary priests who visited the place, and Bishops Purcell and Rappe whenever they came that way. Father McLaughlin repeated his visits every three months to this portion of his scattered flock. Steadily the number of families increased, until in 1844 it had grown to forty-four. By this time the above mentioned log cabin had become much too small to contain all the worshippers, among them being a number of Catholic settlers from French Creek, in the western part of Avon township.

The question of building a church had now to be met, but the site for the prospective church gave rise to considerable dissension. The Catholics who lived at and near French Creek insisted on building a church in the western section of the township, whilst those in the opposite direction were just as determined to build a church in their locality. The dispute was finally settled by the formation of two separate congregations, each of which was to build its own church on whatever site it deemed most suitable. Accordingly, with the approval of Father McLaughlin, an acre of land was secured on September 9, 1843, by the Catholics of East Avon as the site for the proposed church, which was built during the following year. It was a very plain, frame structure, 30 x 40 feet. Although it was unfinished interiorly, Father McLaughlin said Mass in it for the first time on November 21, 1844. It was dedicated by Bishop Rappe on Trinity Sunday, 1848. On the same occasion he also blessed the cemetery, adjoining the church site. In 1858 additional land was bought for parish purposes, thus making the church grounds a little over two acres. By this time the old church had become too small. Another frame church, 40 x 60 feet, was therefore erected in 1862, on the site of the old building, which was moved to an adjacent part of the parish grounds, adjoining the new building, and partitioned off for sacristy and chapel.

From the time of its formation up to 1865, Holy Trinity congregation, Avon, was attended, off and on, from Cleveland, and later by the Sanguinist Fathers, who had been introduced into

Ohio by Bishop Purcell in 1844. Father McLaughlin attended the Avon mission from 1841 to 1845. He was succeeded between 1846 and 1848 by the Revs. Michael A. Byrne, F. X. Roth and Maurice Howard. Then came a long list of Sanguinist Fathers, who visited the mission from Thompson, Seneca county. Avon was next attended from French Creek, between 1857 and 1865, by the Revs. A. Dambach, J. Hackspiel and V. Haussner. The Rev. Nicholas Schmitz was appointed the first resident pastor of Avon in July, 1863. He was succeeded in March, 1868, by the Rev. Charles Barbier, who remained in charge until September, 1877. During his pastorate two fine bells, since then in use, were bought for \$700. The following priests had pastoral charge of Avon, after Father Barbier was removed: The Revs. N. Flammang, September, 1871, to August, 1872; G. Peter, 1872-1873; J. Heidegger, January, 1874, to June, 1881; P. Kolopp, June, 1881, to May, 1883; Joseph Eyler, August, 1883, to January, 1884. Between the departure of Father Kolopp and the arrival of Father Eyler, Avon was attended from Sheffield. The Rev. Nicholas Pfeil was resident pastor of Avon from February, 1884, until April, 1897. Between the last mentioned date and the following September, Avon was attended from North Ridgeville. Then the Rev. F. J. Pfyl was appointed pastor. He remained at Avon until June, 1898, when the present resident pastor, the Rev. Anthony B. Stuber, received his appointment.

A Catholic school had been started as early as 1845, and was continued with but few interruptions until 1860, when the log cabin in which it was conducted gave way to a frame building, erected on a plat of land next to the pastoral residence. On Easter Sunday, 1873, this building was destroyed by fire, and shortly after, during the pastorate of Father Peter, replaced by a brick edifice, at a cost of \$1,000. Until the advent of Father Pfeil the school was taught by lay teachers. In the fall of 1884 he engaged as teachers the Franciscan Sisters from Tiffin. They remained in charge until 1897, when two Sisters of Notre Dame, from Cleveland, were appointed as teachers and are at present (December, 1900) conducting the school.

During the time Father Heidegger had charge the church was re-roofed. It was also thoroughly and tastily renovated interiorly. During the pastorate of Father Pfeil the parish

property was enlarged by the purchase of an acre of ground, part of which was to be an addition to the cemetery and part a site for a new pastoral residence to be eventually built. The above mentioned school building was enlarged, as also the priest's house, at an outlay of \$1,000. The present handsome pastoral residence, a frame building, was built in 1890, and cost nearly \$3,000.

After Father Stuber was at Avon about three months he fully realized the necessity of building a new church, in keeping with the prosperous condition of the parish, and in compliance with the wish expressed by Bishop Horstmann when he visited Avon in 1896. When the subject was presented by Father Stuber to his people the question of location at once arose, most of the parishioners advocating a site some distance north of the present church. Without discussing the question of a new site, he raised a subscription of \$13,000 for the erection of a stone church. In the spring of 1900, when a large quantity of stone had been brought to the old church site and the excavation for the foundation of the new edifice was begun, it was discovered that the underlying quicksand meant an extra outlay, for labor alone, of \$2,500 for a solid foundation, independent of about \$2,000 for additional material. After some exchange of views, in which Father Stuber showed his congregation the advisability of securing elsewhere a far better, larger and more centrally located site, which he had in view, the vote of the congregation was almost unanimous in favor of the change. In consequence of this vote the property was bought. It is nearly one mile northeast of the present church and has a frontage of 825 feet on two roads. It will be graced during the coming year (1901) with a handsome stone church and pastoral residence. The new site will make the Avon church property one of the most desirable of any country parish in the diocese of Cleveland.

BARBERTON, SUMMIT COUNTY.

ST. AUGUSTINE'S CHURCH.

Barberton is a pretty and attractive town located south of Akron, of which busy city it is practically a suburb. Around and in close proximity to the shores of a small but picturesque lake (named "Lake Anna") are situated the finest building sites in the



ST. AUGUSTIN'S CHURCH AND PASTORAL RESIDENCE. BARBERTON.

town of Barberton. And here the Catholics of Barberton determined to have a church located. Under the direction of the Rev. Jacob F. Kuebler, who had attended Barberton from Canal Fulton as a station, monthly from March, 1891, to 1893, and semi-monthly, as a mission, from 1893 to 1898, four fine lots were purchased from the Barberton Land Co., by land contract, for \$1,350. The deed was given on January 26, 1895. Two of the lots front on Lake avenue, and the other two to the rear, on Eighth avenue. On the first two a frame building, 36 x 60 feet, was erected at a cost of \$1,200 to serve as a church until means were within reach to replace it by a church deserving the name. Prior to this time Father Kuebler celebrated Mass in Young's hall, New Portage, and for a time in the village school. The temporary edifice was dedicated to St. Augustine, and although not finished interiorly, Mass was celebrated in it for the first time August 28, 1892, on the patronal feast of this young and hopeful mission. In the following year the building was completed.

The number of Catholics in Barberton constantly increasing, they asked for a resident pastor, so as to have service every Sunday and Holyday—which it was impossible to give them as a mission. Their petition was granted by Bishop Horstmann when, in June, 1898, he sent them the Rev. Joseph G. Schaffeld as their resident pastor, thus relieving Father Kuebler, who, by his fidelity to duty, had endeared himself to all the people of Barberton, irrespective of creed.

Father Schaffeld at once organized a building committee and began the erection of a handsome and substantial pastoral residence. Two more lots fronting upon Lake Anna were purchased for \$1,000, to furnish a site for this building. The house, built of brick and Kilbuck stone, was completed during December, 1898, at a cost of \$4,000.

The church in the meantime had proved itself too small for the steadily growing congregation. An addition was therefore built to it, pews were secured, and the interior improved in every way, until the congregation found itself in possession of a church which, if not imposing, was at least neat and well adapted to their wants. These improvements were made during the year 1898.

Barberton's wonderful growth made it advisable to secure a site for a school while land could still be bought at a reasonable price. Four additional lots were accordingly purchased on Seventh street, for \$800. This gave the Catholics of Barberton not only one of the finest locations for a church and school, but quite a valuable one as well. The ground is 144 x 250 feet in size.

Negotiations have been begun for the purchase of a cemetery site by which it is hoped to do away with the great inconvenience of bringing the dead to Akron for burial. Plans for a new church are now under way, which, if expectations are realized, will give Barberton a beautiful church edifice. It is hoped that the building will be commenced during 1901, or at the very latest within the year following.

BELLEVUE, HURON COUNTY.

IMMACULATE CONCEPTION CHURCH.

The Catholics of Bellevue were organized as a congregation in 1859 by the Rev. Narcissus Ponchel, then resident pastor of St. Mary's, Norwalk. In May of that year he purchased a frame warehouse, and the lots on which it stood, for \$500. He had the building fitted up as a church, which served as such until the completion of the present edifice, in 1884. In December, 1860, the Rev. John Quinn succeeded Father Ponchel at Norwalk, with charge of the Bellevue mission, which latter he however attended only until the following April, when the Rev. James Monahan was appointed first resident pastor of Bellevue. During his pastorate three lots and a frame house were purchased in July, 1863, for \$1,100. Father Monahan was succeeded, in August, 1866, by the Rev. Timothy M. Mahony, who established, in 1867, the parish school, which has ever since continued with success. The Rev. Edward Mears was the next resident pastor of Bellevue, his appointment having been made in August, 1871. He found the location of the church quite unsuitable, and as the prospects for the erection of a new church were then very promising, he purchased, in January, 1873, for \$1,800, two fine lots, located nearer the centre of the town. But the financial panic of 1873, whose dire effects struck the entire country, forced Father Mears and his

people to indefinitely postpone the erection of the much needed church. In April, 1874, the Rev. J. D. Bowles was appointed successor to Father Mears, and remained in charge till May, 1876. Bellevue was then attended from Clyde as a mission for two months by the Rev. G. Rudolph, when the Rev. James Molloy was sent to Bellevue. He in turn was succeeded by the Rev. W. J. Gibbons on June 15, 1879. Father Gibbons went to Bellevue reluctantly. In September, 1880, he left for Rome, there to seek redress against Bishop Gilmour for having removed him from St. Augustine's, Cleveland, and sent him to Bellevue. Rome, however, sustained the Bishop's action, and ordered Father Gibbons to return to Bellevue, which he did in October, 1881. During the year of his absence his parish was attended for two months from Cleveland by the Rev. G. F. Houck, and for ten months by the Rev. J. T. Cahill, who was appointed the temporary resident pastor of Bellevue in November, 1880. Shortly after Father Gibbons again took charge of his parish he began to collect funds for the erection of the much desired new church. In this he was very successful and soon had the satisfaction of having the edifice under way. It was completed in the summer of 1884, at a cost of about \$17,000, and dedicated by Bishop Gilmour on August 3 of that year. The church is an ornate brick structure, 45 x 90 feet, of Gothic architecture, with two spires, stained glass windows, and is very tastily frescoed.

After a brief illness Father Gibbons died on April 1, 1885. His death was sincerely mourned by his parishioners. His successor was the Rev. F. Rupert, who assumed charge on April 16 of the same year. The sanctuary, which had only the high altar, was now provided with side altars and a communion railing; the latter was Father Rupert's donation to the church. He also bought a supply of vestments at an outlay of \$500, half of which sum he likewise donated.

The year 1887 was one of much activity for the parish. In the spring of that year the old brick public school in the rear of the church was bought and refitted as a parochial school, thus replacing the frame building that had served a like purpose since 1867. The property and necessary changes cost about \$2,000. In September of the same year the school was ready for occupancy,

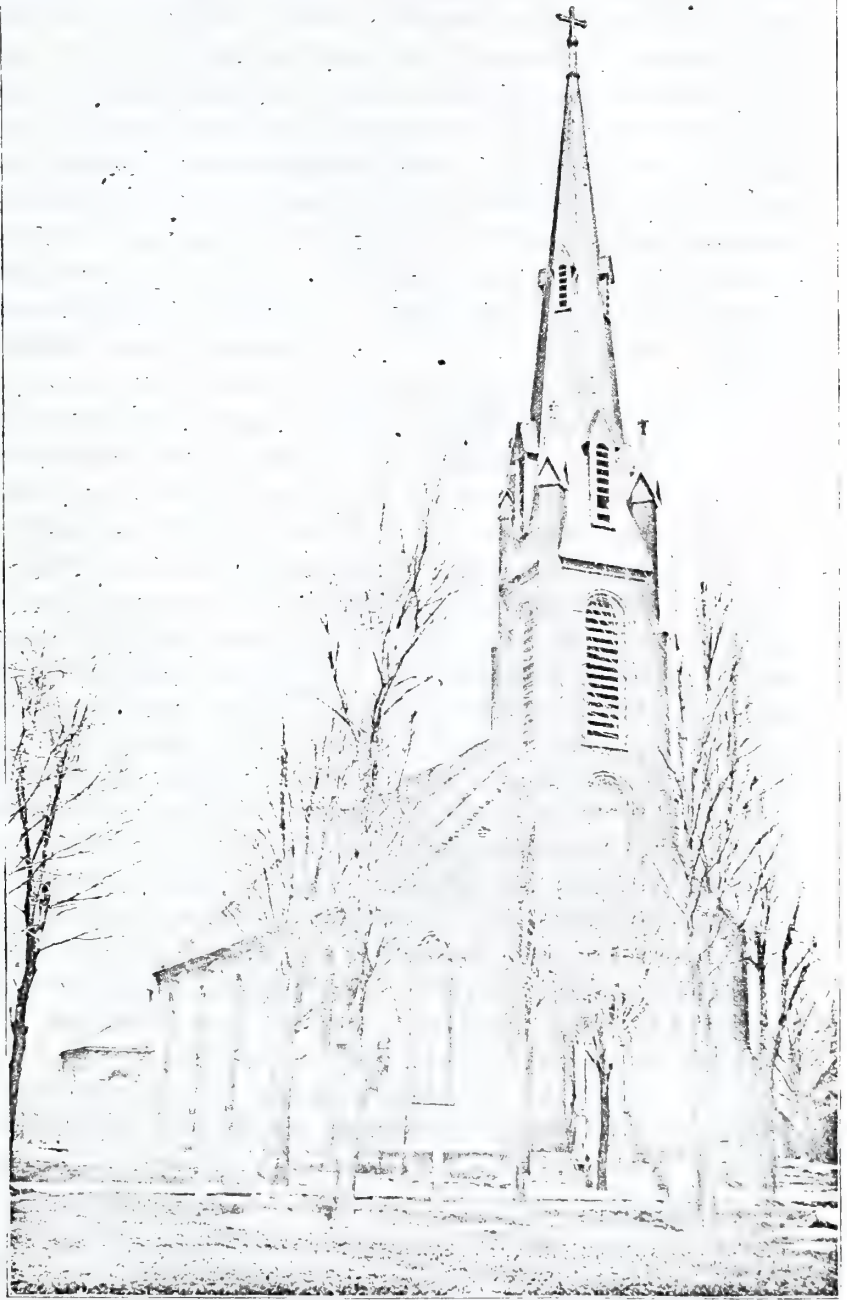
and was placed in charge of three Franciscan Sisters, who had served the parish as teachers since September, 1885. In October, 1887, the present front steps to the church and the stone sidewalks were put in place at a cost of \$600. The parish fair held in November of the same year netted \$2,200, which sum cleared the debt on the church property, within \$500; and that was paid off the following year.

In September, 1890, Father Rupert went to Washington, D. C., the Revs. P. Schirack, C. PP. S., and W. J. Smith, successively supplying his place, the latter from October, 1890, to January, 1891, when Father Rupert resumed his pastoral charge. In the fall of 1891 another very successful parish fair was held, netting nearly \$4,000, out of which sum the present organ was paid for; it cost about \$2,000. In the following year the residence now occupied by the Sisters was built and furnished at an expense of about \$2,000. In July of the same year the old frame church, which had become unsafe, was torn down and the lot sold. Thus one of Bellevue's old land marks disappeared. In 1893 the parish was again cleared of all debts and so continued until the removal of Father Rupert to the pastorate of St. Paul's Church, Norwalk, on October 24, 1894. A few days later he was succeeded at Bellevue by the Rev. Gustave H. Rieken, who in the following year had the pastoral residence considerably improved at a cost of about \$600. He left the parish in December, 1895, as he found it—in excellent condition as to spirituals and temporals. His successor is the present incumbent, the Rev. J. A. Michenfelder.

BEREA, CUYAHOGA COUNTY.

ST. ADALBERT'S (POLISH) CHURCH.

About the year 1865 the current of emigration from Europe brought a number of Polish families to Berea, to which place they were attracted by the good wages paid in the now celebrated stone quarries. Soon they induced many of their countrymen to follow their example, with the result that about the year 1873 the Poles at Berea numbered upwards of one hundred families. Up to that time they received spiritual attendance about twice a year from one of their own countryman, the Rev. Father



ST. ADALBERT'S CHURCH, BEREA.

Schulak, S. J., then stationed at Chicago, Ill. At other times they depended on the Rev. Louis J. Filiere, pastor of St. Mary's, Berea. But as he did not know their language his ministration proved very unsatisfactory to them. Finally, in December, 1873, Bishop Gilmour succeeded in securing a Polish priest, the Rev. Victor Zareczny, as their resident pastor. In April of the following year Father Zareczny commenced the erection of a brick church, 45 x 80 feet, on a parcel of land donated for the purpose, and containing a little over one acre. The slate roofed church was finished and used in December, 1874. It cost \$6,000, and was dedicated to St. Adalbert on September 26, 1875, by the Very Rev. Administrator Boff. In the same year Father Zareczny also secured four acres of land for a cemetery. The church was built during the financial distress that began in 1873 and lasted for over eight years. In consequence of the hard times and little or no employment, many Poles left Berea for the West, thus reducing the parish very considerably and making the debt all the more burdensome to those that remained. Yet, in spite of these drawbacks, the parish debt was reduced to about \$2,300 before December, 1880. Father Zareczny left Berea in February, 1884, and was succeeded by the Rev. Nicodemus Kolasinski. Under his direction a lofty spire was made to grace the church; which latter was also considerably enlarged by the addition of a sanctuary and sacristies, making its dimensions 45 x 132 feet—all at a cost of \$5,000. In March, 1889, the Rev. Emanuel J. Slowikowski succeeded Father Kolasinski, but remained only till May, 1890, when the Rev. Benedict Rosinski was appointed his successor. During the first year of his pastorate the parish debt, amounting to \$1,300, was paid, and church vestments purchased at a cost of \$1,000. Till then the church had been almost devoid of even the most necessary articles for Divine service. Now St. Adalbert's Church is able to compare with the largest churches of the diocese in respect to vestments. In April of the following year Father Rosinski purchased a half-acre tract of land as the site for a new school. The handsome and well appointed brick school, 71 x 78 feet, was ready for occupancy by December, 1891. With furnishings and heating apparatus it cost \$11,000. In 1891 he engaged the Felician Sisters, from Detroit, as teachers of the parish school, which prior to that time had been

in charge of lay teachers. A comfortable residence was built for the Sisters in 1892. In June, 1892, Father Rosinski was transferred to St. Stanislas' Church, Cleveland, and the Rev. Felix S. Motulewski appointed to the pastorate of St. Adalbert's, Berea. He remained one year, when the Rev. Thomas Misicki succeeded him. His stay at Berea ended in July, 1894, when the Rev. Andrew J. Suplicki, now in charge, was appointed his successor. During his incumbency the church property was put in excellent condition and the parish debt almost cancelled. Under his direction the present handsome and attractive stone pastoral residence was commenced in December, 1897, and completed in 1898, at a cost of \$6,000.

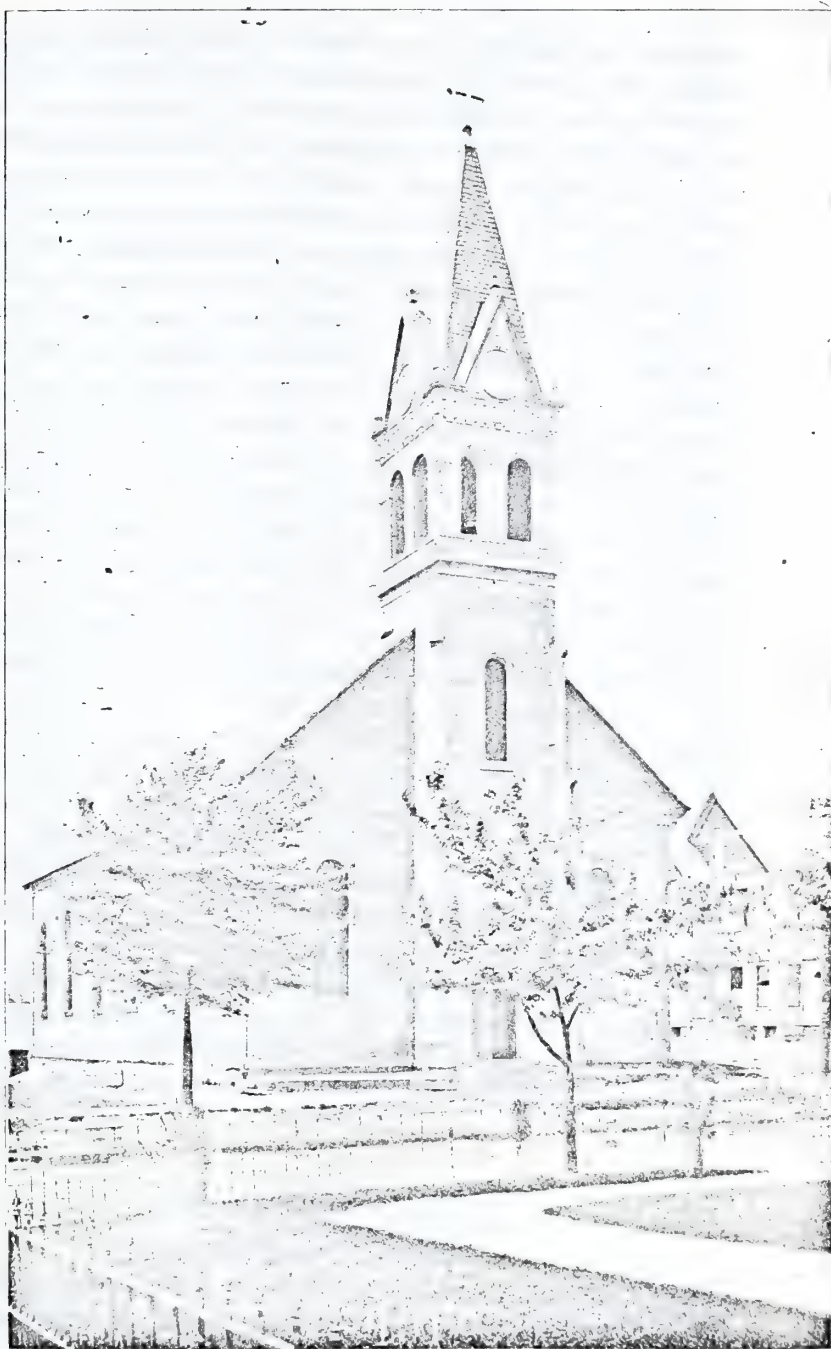
In December, 1900, the school had an enrollment of 245 pupils; it is taught by four Felician Sisters.

BEREA, CUYAHOGA COUNTY,

ST. MARY'S CHURCH.

There is no evidence to show that the Catholics at Berea had spiritual attendance prior to 1852. In May of that year the Very Rev. James Conlan said Mass in the log house of James Donovan. A few months later the Rev. William O'Connor began to attend Berea from Cleveland as a station and continued until April, 1854, when he was succeeded by the Rev. Thomas Walsh, a curate at the Cathedral. His successors, between the fall of 1854 and January, 1856, were the Revs. Michael Kennedy and Francis McGann. Then the Rev. Louis J. Filiere, pastor of Olmsted, was given charge of Berea as a station. He had an old frame house moved to the site of the present church. It was fitted up so as to serve as a temporary place of worship, which it did for nearly nine years. The present stone church, 45 x 90 feet, was built during the pastorate of Father Filiere. It was commenced in August, 1866, and was ready for occupancy three years later. St. Mary's Church is an attractive edifice of Roman architecture. In 1862 Father Filiere was appointed Berea's first resident pastor, and so continued until February, 1876.

The financial crash of 1873 gave Berea a hard blow, from which it did not fully recover for some years. In December of



ST. MARY'S CHURCH AND PASTORAL RESIDENCE, BEREA.

that year the Catholic Poles of Berea were organized as a separate congregation, thus considerably weakening St. Mary's, with which they had been affiliated. This made the existing parish debt all the more burdensome for the remaining members of St. Mary's. But in spite of this fact Father Filiere, with his people, braved the difficulties of meeting the parish obligations, until February, 1876, when the Rev. John Hannan was appointed his successor. He remained in charge until the advent of the Rev. John T. Carroll, on June 1, 1879, who shortly after had the church thoroughly renovated and its interior beautified. In this he was cordially seconded by his people, who contributed generously of their meagre earnings towards paying for the much needed and appreciated improvements. In 1884 the present school building was erected at a cost of \$3,000, affording ample and attractive facilities for the attending pupils. The parish school was organized in 1860, but for lack of means had to be discontinued soon after. It was re-opened in a rented building, in 1865, and for ten years was in charge of lay teachers. In 1875 the Sisters of the Humility of Mary were placed in charge and have continued thus ever since. In March, 1886, Father Carroll was transferred to the pastorate of the Holy Name Church, Cleveland, the Rev. Francis J. O'Neil, now in charge, succeeding him at Berea. In 1891 he had the church spire erected, and in the following year the present pastoral residence, a neat frame structure, was built. The cost of spire and residence amounted to about \$5,000. The sweet-toned bell, now in use, was donated in January, 1893, by one of the parishioners, Mrs. Seidel. In 1899 the interior of the church was again tastily frescoed and renovated, so that it presents a very attractive appearance, as does also the entire church property, which is located on the main street of the village. The parish, composed of about sixty families, is now free of all debt—a very creditable record.

BERWICK, SENECA COUNTY,

ST. NICHOLAS' CHURCH.

In the spring of 1856 the French speaking members of the German parish of St. Boniface, New Riegel, were authorized to form a separate congregation at a settlement near the Berwick

railway station. Mass was said a few times in private houses by a Sanguinist Father from New Riegel until the erection of a log chapel on the site of the present school. The Rev. Louis Molon, a French priest, was appointed the first resident pastor of Berwick. Under his direction a brick church was erected in the fall of 1856. It was ready for dedication and use in the following spring. Meanwhile divine service was held in a rented house. In 1864, during the pastorate of the Rev. Nicholas Moes, the present parish house, a brick edifice, was built. In 1867 the Rev. John B. Buerkel was obliged to have extensive and costly repairs made on the church to keep it from collapsing, so badly had it been built but ten years previous. The Rev. Joseph P. Gloden established the parish school in September, 1871. It was taught by a lay teacher about one year. In 1872 he built a two-story brick school, and shortly after it was ready for use he placed it in charge of two Franciscan Sisters, from Tiffin. They served the parish until 1887, when the Sisters of Notre Dame, from Cleveland, replaced them. From 1891 to 1898 the school, much reduced in attendance, was taught by a lay teacher. It was closed in 1898, for lack of means, but reopened in 1900.

In 1886 the Rev. M. Arnoldi took up a subscription for a much needed church, to replace the old one. During the same year also additional land was purchased for church use; the entire parish grounds were graded and in part graveled. October 9, 1887, the corner-stone for the new church was laid by Bishop Gilmour, the foundation having been commenced in the spring of that year. Mgr. Boff, V. G., delegated by Bishop Gilmour, dedicated the church on Sunday, November 9, 1890. It is a brick edifice, trimmed with stone, of Roman architecture, and very attractive in appearance. Its interior is rich in decoration and statuary. The dimensions of the church are: Length, 130 feet; width, 50 feet. The parish has lost numerically within the last few years, having now less than sixty families. In consequence of this fact, the debt still due since the erection of the church is quite a burden on the remaining members. However, since the pastorate of Father Lentsch the debt has been reduced over one-half, and will soon be cancelled if the prospects, now so promising, be a guaranty for the future. During the year 1900 many improvements in and

about the parish buildings were made and paid for, under the direction of the present pastor.

Following is a list of the priests who had charge of the parish since its establishment, 1856: The Revs. Louis Molon, from 1856 to November, 1867; William Bally, to July, 1861; Joseph P. Dolweck, to April, 1862. The parish was then attended as a mission from New Riegel, by the Sanguinist Fathers, till November, 1863. Then the following resident pastors had charge: The Revs. Nicholas Moes, November, 1863, to September, 1865; Andrew Magenmann, to May, 1867; J. B. Buerkel, to July, 1871; Joseph P. Gloden, to May, 1886; Matthias Arnoldi, to January, 1896; Joseph Rosenberg, to January, 1900, and the present incumbent, the Rev. Leonard Lentsch, since January, 1900.

BETTSVILLE, SENECA COUNTY,

IMMACULATE CONCEPTION MISSION CHURCH.

In the summer of 1875 the Very Rev. F. M. Boff, V. G., administrator of the diocese during Bishop Gilmour's absence in Europe, granted permission to nine German families to separate from St. Mary's Church, at Millersville, and build a church of their own at Bettsville. This they did, under the supervision of the Rev. M. Arnoldi, who attended the mission from Fostoria until October, 1878. The church is a plain, frame structure, 35 x 55 feet. It cost \$1,500, exclusive of the lots on which it is built. Bettsville was attached to Millersville as a mission in October, 1878, and was thence attended monthly on Sundays by the Rev. Joseph Blaser, until January, 1888, and from that time until January, 1897, by the Rev. Michael Dechant. As the mission had then decreased to four families, owing to the erection of a church at Kansas, Seneca county, Bishop Horstmann directed that Sunday services be discontinued there. Mass is now said on week days a few times during the year, to save the property from taxation. From present indications it would appear that Catholicity has no future in the village of Bettsville.

BIG DITCH, LUCAS COUNTY.

ST. IGNATIUS' CHURCH.

The above named church, a small, modest looking frame building, 30 x 45 feet, with posts for support, was built in November, 1883, under the direction of the Rev. John McMahon. It was dedicated by Mgr. Boff, V. G., on September 27, 1885. On the same day he also blessed the adjoining cemetery. Big Ditch is a French-Canadian settlement, and received its odd name from the fact that a deep ditch was cut through that part of Lucas county to drain a large section of adjacent flat country. The settlement was attended from Toussaint as a mission by the Rev. John McMahon, from November, 1883, to March, 1886; then by the Rev. Armand Hamelin, to August, 1890. From that time, until January, 1891, it had no services, owing to lack of priests. It was then attended monthly from Toledo by the Rev. Louis Braire, pastor of St. Joseph's Church, until June of the same year. Again Big Ditch was without attendance till the appointment of the Rev. James Rouchy as first resident pastor, in January, 1892. He boarded with one of his parishioners until the fall of that year, when he built a small frame residence, at a cost of \$800. Owing to ill health he resigned his pastorate in March, 1896, and was succeeded by the Rev. James Mevel, who remained only until the latter part of October, 1897, when he also was obliged to resign because of illness. He died at St. Vincent's Hospital, Toledo, on November 3, 1897. His immediate successor was the present pastor, the Rev. John Berthelot. He had the church placed on a brick foundation, as also neatly renovated and tidied up. The pastoral residence was enlarged by a frame addition of 20 x 32 feet during 1898. In the following year a spire was built and a 1,200 pound bell placed in the belfry. In 1900 the church was lengthened 26 feet, the addition forming the present sanctuary. The interior was frescoed and fitted up with neat pews, altar railing, etc. Hardly were these improvements finished when, on July 7, 1900, a cyclone struck the church, tore off the spire and greatly damaged the building. This was at once put in good condition again. The entire church property, including the cemetery, now presents an attractive appearance and reflects much credit on the pastor and his spiritual charge, which, though numerically small, is generous in its support of the Church.

BIG SPRING, SENECA COUNTY,
ST. PETER'S MISSION CHURCH.

In October, 1858, Bishop Rappe gave permission to about fifty families, then and for years before identified with St. Boniface's Church, New Riegel, to build a church for themselves at Big Spring Settlement, two miles distant. This they did under the direction of the Rev. Erhard Glueck, C. PP. S., who was appointed to take charge of the mission. The church, a frame building, 30 x 60 feet, was built at a cost of \$1,500, on a one-acre parcel of land donated in May, 1857, by Frederick Nye, a parishioner. At the same time Peter Kiefer also donated five acres to the mission. Bishop Rappe dedicated the church to St. Peter the Apostle, in November, 1859. It served its purpose until 1881, when in November of that year it was replaced by the present brick church, 45 x 95 feet in size. It is a neat structure of Roman architecture, has stained glass windows, and the necessary outfit of fine altars, pews, etc. It is also tastily frescoed. The church was built at a cost of \$9,000 during the pastorate of the Rev. Jacob Marte, C. PP. S., in the face of considerable opposition on the part of some of his parishioners. This opposition, however, had almost disappeared before the church was finished.

Big Spring has always been attended by Sanguinist Fathers from New Riegel as a mission. From 1858 to 1866 services were held once or twice each month. Since then Divine service has been held every Sunday and Holyday.

St. Peter's, like many other congregations, has pages in its history that were better unwritten. Several times a spirit of insubordination prevailed, to the injury of religion and the scandal of the faithful. This fact, with the frequent changes of pastors as a result, proved a serious drawback to the growth of the mission—composed almost entirely of farmers. For years past, however, a better spirit has been shown and St. Peter's record since then has been void of any blot.

The following priests had charge of the mission of Big Spring from 1858 to 1900: The Revs. Erhard Glueck, Patrick Henneberry, Nicholas Gales, Engelbert Ruff, Henry Drees, Matthias Kreusch, Christian Frensch, Alphonse Laux, Philip Rist, Caspar

Schedler, John B. Birnbaum, Theobald Schoch, Cosmas Seeberger, George Fleisch; Jacob Marte, July, 1877, to August, 1882; Joseph Heitz, to October, 1883; Rudolph Abbrederis, to November, 1885; Matthias Kenk, to April, 1892; Xavier Mielinger, to May, 1894. The present pastor, the Rev. Charles Meyer, has had charge of Big Spring since July, 1894. Twice during his pastorate he had the church repaired, owing to its defective construction. It now ranks with the better class of country churches in its appointments and general appearance.

The parish school has an enrollment of 60 pupils and is taught by a lay teacher.

BISMARCK, HURON COUNTY,

ST. SEBASTIAN'S CHURCH.

St. Sebastian's congregation at Bismarck is composed entirely of German farmers and was organized in 1846. Previous to that year the Catholics living in Sherman township—which gave its original name to the settlement; only since 1882 has it been known as Bismarck—were identified with the congregations of Peru and Thompson. On July 2, 1846, their first church, a small building constructed of rough hewn logs, was opened for Divine service. From that time until 1860 the mission of Sherman was attended by the Sanguinist Fathers from Thompson, five miles distant. At first the attendance was monthly, and finally, as the mission grew, Mass was said every Sunday and Holyday. The following Sanguinist Fathers had charge of the mission between 1846 and 1868: The Revs. F. S. Brunner, P. A. Capeder, M. A. Meier, M. Kreusch, S. Ganther (1849-52), A. Dambach, E. Glueck, P. Wilhelmy, R. Schuele, V. Haussner, J. Ringeli (1860-66), E. Ruff and A. Laux. In July, 1868, the Rev. J. M. Thoma, C. PP. S., was appointed first resident pastor of Sherman, remaining until July, 1869. The settlement was then again attended from Thompson as a mission until December of the same year. Since that time the congregation of Sherman (Bismarck) has been in charge of secular priests, the first being the Rev. John P. Puetz, who remained until November, 1872, when he was obliged to resign because of ill health. The Rev. V. Haussner, formerly a

Sanguinist, but at this time a secular priest, was again given pastoral charge of Bismarck, as successor to Father Puetz. In April, 1879, he was succeeded by the Rev. John F. Koehn. He too was obliged in October of the same year to give up pastoral work owing to illness. He died at Bismarck on January 24, 1880. The present pastor, the Rev. Theodore Litterst, took charge of the congregation in November, 1879.

The original log chapel was replaced in 1857 by the present brick church, 40 x 72 feet in size. Its cornerstone was laid on August 5 of that year. The present pastoral residence and school, both brick buildings, were erected between 1867 and 1868. A frame school house was built in 1862, about two miles from the church, for the convenience of the children in that section of the parish. No notable improvements were made in or about the church property for a number of years, until 1894, when the church was thoroughly renovated, both exterior and interior, and thus made very attractive, which it is even at the present time. In 1897 a \$1,400 pipe organ replaced the old time worn instrument.

The two parish schools are taught by lay teachers.

BLUFFTON, ALLEN COUNTY,

ST. MARY'S MISSION CHURCH.

Bluffton was a Catholic station from 1856 until 1866. During these years it was attended from New Riegel by the Rev. M. Kreusch. It was then attended monthly from Findlay by the Revs. J. M. Roetzer, from July, 1860, to March, 1862; H. Behrens, to July, 1863; M. Dechant, to June, 1867; E. J. Vattmann, to September, 1869; N. Flammang, to August, 1870; from Fostoria, until March, 1871; again from Findlay, by the Rev. J. B. Jung, until October, 1878; from Fostoria, to March, 1879; from Findlay, by the Rev. G. Rudolph, to March, 1881. Since then the present pastor of Findlay, the Rev. H. Doerner, has attended the mission monthly.

In 1865 James Owens donated an acre of ground on which the present frame church, 24 x 40 feet, was built under the direction of Father Dechant. It cost \$1,000, of which sum Mr.

Owens contributed \$200. Bishop Rappe dedicated the church in the summer of 1869. In 1883 the building was re-roofed, and in 1890 it was surmounted by a spire, and the interior was also renovated. At present the mission numbers only twelve families and has no prospective growth.

BOWLING GREEN, WOOD COUNTY.

ST. ALOYSIUS' CHURCH.

For some unexplained reason the number of Catholics in Bowling Green, though a county seat, and an attractive and very pleasantly situated town, surrounded by excellent farming land, was for some years very small—out of all proportion with its population. For upwards of twenty years, prior to 1882, there were but ten families, and these mostly all poor. They were visited at irregular intervals by the pastors in charge of Maumee and Perrysburg, especially by the Revs. S. Bauer (1860-62), and C. Griss (1863-65). In 1869 Bowling Green was attached to Providence as a station and later as a mission, and so remained until 1890, the Rev. D. O'Keefe attending it until 1871, and the Rev. H. D. Best from 1871 until 1877. About 1878 Father Best made an attempt to build a church at Bowling Green, but failed for lack of means. Meanwhile and until the fall of 1881 Mass was said in private houses, as had been done in years past. In 1880 the Rev. H. Kolopp succeeded in raising a subscription sufficiently large to warrant the purchase of a lot and the erection of a church. The latter, a neat and substantial brick edifice, 35 x 50 feet, was built during the summer of 1881, and dedicated by Bishop Gilmour on Sunday, October 23, of the same year. During the year 1892 the church was painted and frescoed. It was also furnished with a neat altar, pews, altar railing, confessionals, etc. By the end of that year the entire debt was cancelled, and the above mentioned improvements were paid for. In 1894 an addition of 30 feet was built to the church, at a cost of \$1,200. In the summer of 1896 a tower was built and a bell purchased, both at a cost of \$800. The pastoral residence, a frame structure, was built in 1891.

As a result of the pastoral zeal of Father Kress in behalf of his flock, many who had gone astray or had become indifferent



ST. ALOYSIUS' CHURCH, BOWLING GREEN.

about their religious obligations were brought back to the fold. Thus the membership of St. Aloysius' parish was raised from about twenty-five families to sixty-five in 1894. This number was reduced, however, shortly after, owing to the destruction by fire of the Glass Works, in which there were many Catholics employed. As the works were not rebuilt all the employees sought work elsewhere. Since then there has been a slight increase again in the parish, the number of families according to the last diocesan census (1900) being fifty-nine.

A much needed parish school has not as yet been established, owing in part to lack of means.

The following priests had pastoral charge of Bowling Green since the time of the Rev. H. D. Best (1871-77), viz.: The Revs. H. Kolopp, April, 1877, to August, 1883; G. Leeming, to February, 1885; J. P. McGrath, to December, 1888; J. J. Hennessy, to February, 1890. The Rev. M. Philippart was the first resident pastor of Bowling Green, which ceased to be a mission with his appointment, in June, 1890. His successors were the following priests: The Revs. W. S. Kress, in January, 1892; A. H. Schreiner, October, 1894, to January, 1899, when the present incumbent, the Rev. M. J. Regan, took pastoral charge.

BRIGHTON (BROOKLYN), CUYAHOGA COUNTY.

CHURCH OF THE SACRED HEART OF MARY.

Brighton, a village in the suburbs of Cleveland, now known as Brooklyn, was made a mission in the spring of 1873, and, with the exception of the time from October, 1877, to January, 1879, was attended as such from St. Mary's Seminary until November, 1885, by the Rev. P. F. Quigley, D. D. During the above mentioned period the Rev. John A. Marschal attended the mission from Cleveland. For over two years Father Quigley held divine service in an old cooper shop, which he had fitted up as a temporary place of worship. In May, 1874, he purchased a lot on Mechanic street for \$2,800. A few weeks later he began the erection of a brick church, 35 x 70 feet in size. The corner-stone was laid on Sunday, October 25, 1874. In the absence of Bishop Gilmour, the church was dedicated by Bishop Fitzgerald on

Sunday afternoon, July 4, 1875. The ceremony was witnessed by a very large number of interested spectators, among them many of the Protestant villagers, who till then had treated their Catholic fellow-townsmen with contempt and even with insolence. In their bigotry they denied the attending priest the most ordinary courtesies. The village authorities even refused him the temporary use of the Town Hall, thus forcing him to use the above mentioned cooper shop as a place of worship. The erection of the church was barely tolerated by the intolerant Brightonians. Hence, from the very beginning the mission was beset with difficulties engendered by bigotry. But other difficulties of a graver nature were in store for it.

At the time Dr. Quigley took charge of the Brighton mission its prospects were very roseate in the way of a large increase of population, because of promised carshops, etc. On this supposition the above mentioned lot was bought (to which a second lot was added in 1875), and the church built—at a cost of about \$10,000. This was done when real estate and building material were held at a high price. As the mission was then composed of twenty-five poor families, help from that source was out of the question. Hopeful of a brighter future, to tide over financial difficulties, brought about by the panic of 1873, Father Quigley was obliged to secure a loan at an exorbitant rate of interest. But the prospects so ardently looked for failed to materialize, and the Brighton church was hopelessly involved in debt which bore a heavy rate of interest, so that the future of the mission looked anything but bright or promising. On January 24, 1878, Bishop Gilmour published an appeal in behalf of the mission, and authorized Father Quigley to solicit financial aid throughout the diocese and elsewhere. Besides attending to his duties at the Seminary, he was thus engaged until his appointment to the pastorate of St. Francis de Sales' Church, Toledo, in November, 1885. At that time he had succeeded in raising enough money to pay the interest and reduce the debt to \$3,500.

Brighton was without a priest from November, 1885, to January, 1888, when the Rev. Peter D. Scherer, resident pastor of Independence, was appointed to attend the mission, which he did monthly until June of the same year, when he left the diocese. He was succeeded by the Rev. Nicholas Hofstetter, who had charge of

the mission until August, 1890. Brighton was next attended from St. Ignatius' College, Cleveland, by the Rev. Augustine Steffen, S. J., from August, 1890, to August, 1893, and by the Rev. Henry Richard, S. J., until February, 1894. Father Steffen's pastorate was very successful and infused new life into the mission which had almost ceased to exist. In 1892 he began the erection of the present frame school building, 31 x 55 feet, and had it finished in the following year, at a cost of \$2,100. In February, 1894, the Rev. Michael Becker was appointed first resident pastor of Brighton. In September of that year the school was opened with an attendance of fifty pupils, taught by a lay teacher. Father Becker was succeeded in March, 1895, by the Rev. J. B. Neustich, S. J., who attended Brighton from St. Ignatius' College till July, 1895, when the Rev. Joseph Schwick succeeded him. He was replaced in June, 1896, by the present pastor, the Rev. N. Weckel, whose energy has produced a great change for the better in the parish. Shortly after taking pastoral charge he had the church re-roofed, frescoed, and furnished with stained glass windows. The parish hall in the school building was plastered and a second school room was added. He also engaged two Sisters of St. Joseph to take charge of the school. In 1897 he built the present neat frame pastoral residence at a cost of about \$1,200. In 1899 the school and pastoral residence were provided with furnaces. In 1900 a very tasty high altar replaced the old make-shift which served as an altar. Meanwhile he also reduced the parish debt considerably, so that it is now almost entirely cancelled. The parish is in a flourishing condition and bids fair to increase in strength; its outlook is most promising.

BRYAN, WILLIAMS COUNTY.

ST. PATRICK'S MISSION CHURCH.

Rev. Francis Westerholt was the first priest to visit Bryan. He attended the place from Defiance, as a Station, during 1857 and 1858. At that time there were but four Catholic families in Bryan and its vicinity. An attempt to build a church was made in 1874 by the Rev. J. G. Vogt who took up a subscription for that purpose, but the project ended in failure, owing to the small number of Catholics. In the following year the Rev. P. H. Delbaere

made another effort in the same direction, which proved successful, as the Protestants of the village subscribed liberally; in fact they gave most of the money needed for the erection of the modest little frame structure, which was built on a lot secured in 1874 by Father Vogt. Their subscription exceeded by far that of the Catholics, who lacked means however, rather than good will. The church was dedicated by Vicar General Boff in 1875. It was replaced in 1890 by the present neat brick structure, 32 x 54 feet in size, exclusive of the tower. With its furnishings and the site, it cost about \$3,500. The church is located in a prominent part of the village, on a lot purchased in 1889.

Following is a list of priests who have had charge of Bryan as a Station or Mission: The Revs. F. Westerholt, A. I. Hoeffel, J. P. Carroll, 1857-65; N. Kirch, 1865-67; Peter Becker, 1867-69; J. Eyler, 1869-70; C. Braschler, 1870-73; J. G. Vogt, 1873-75; P. H. Delbaere, 1875-77; N. J. Franche, 1877-81; F. X. Nunan, 1881-82; J. B. Primeau, 1882-83; J. H. Kleekamp, March to July, 1884; G. C. Schoenemann, 1884-86; J. H. Muehlenbeck, 1886-98. Since July, 1898, the present pastor, the Rev. P. H. Janssen, has had charge.

Bryan was attended from Defiance till 1865; from Edgerton, Archbold and St. Mary's Corners, between 1865 and 1884, with periodical intermissions, when it had no priestly attendance. Since July, 1884, Bryan has been attached to Archbold as a Mission, and at present numbers about eighteen families.

BUCYRUS, CRAWFORD COUNTY.

HOLY TRINITY CHURCH.

In 1835 the Redemptorist Father, F. X. Tschenhens, came from Peru, Huron county, to gather together and minister to the few Catholic families in and around Bucyrus, he being the first priest to visit the Catholic settlers located in that part of Northern Ohio. From 1844 to 1862 Mass was said at irregular intervals, in private houses by the Sanguinist Fathers, who came from Thompson, Seneca county. Among these were the Revs. J. Albrecht, A. Reichert, and Matthias Kreusch. The Rev. Peter Kreusch attended Bucyrus from Shelby Settlement between 1852 and 1854.

In 1862 a lot was bought on Mary street, and also an old Pres-

byterian meeting house, which was moved on to said lot and fitted up as a church. The cost of lot and building was \$400. The Mission of Bucyrus was then attended from Shelby Settlement until 1865 by the Revs. S. Falk and V. Arnould; and for a few months in 1865, from Wooster, by the Rev. Joseph F. Gallagher. It was then attached to Upper Sandusky as a monthly Mission, until 1869. During that time it had as attending priests the Revs. A. J. Spierings, from November, 1865, to April, 1867; and Joseph Reinhardt, until February, 1868. Father Reinhardt was killed on February 22, 1868, whilst boarding a train at Upper Sandusky for Bucyrus where he intended to meet Bishop Rappe, who had gone there to give confirmation. His successor was the Rev. G. Peter, who attended Bucyrus until 1869. The Mission was then without a priest for two years, except once during the Eastertide, because of some difference between the congregation and Bishop Rappe. Peace was finally restored and Bucyrus received its first resident pastor May 5, 1871, in the person of the Rev. D. Zinsmayer, who remained in charge until April, 1877. During that period a great deal had to be done for the parish. The frame church was old, and without decent furniture. There was no residence that was suitable for the pastor, and a considerable debt to be cancelled. Father Zinsmayer lived for some time in a small frame house, that stood on a lot which had been bought for the parish by Father Peter, but had been paid for only in part. Father Zinsmayer raised a subscription to cancel the debt. He bought a fine bell and provided the church with needed furniture and had it thoroughly renovated and frescoed. He also built and furnished a neat pastoral residence—all at an outlay of nearly \$4,000. At this time the congregation numbered only about forty-five families; though the majority were poor, they assisted their pastor very generously, considering their means. "The St. Ludwig's Missions Verein," of Munich, Bavaria, sent Father Zinsmayer the sum of \$1,300 towards cancelling the parish debt incurred by the congregation for the above mentioned improvements.

The Rev. H. D. Best succeeded Father Zinsmayer in April, 1877. His pastorate ended in November, 1881, when the Rev. Joseph Eyler was appointed his successor. Shortly after his arrival at Bucyrus, Father Eyler urged upon his people the necessity of building a new church, as the old structure had become dilapidated

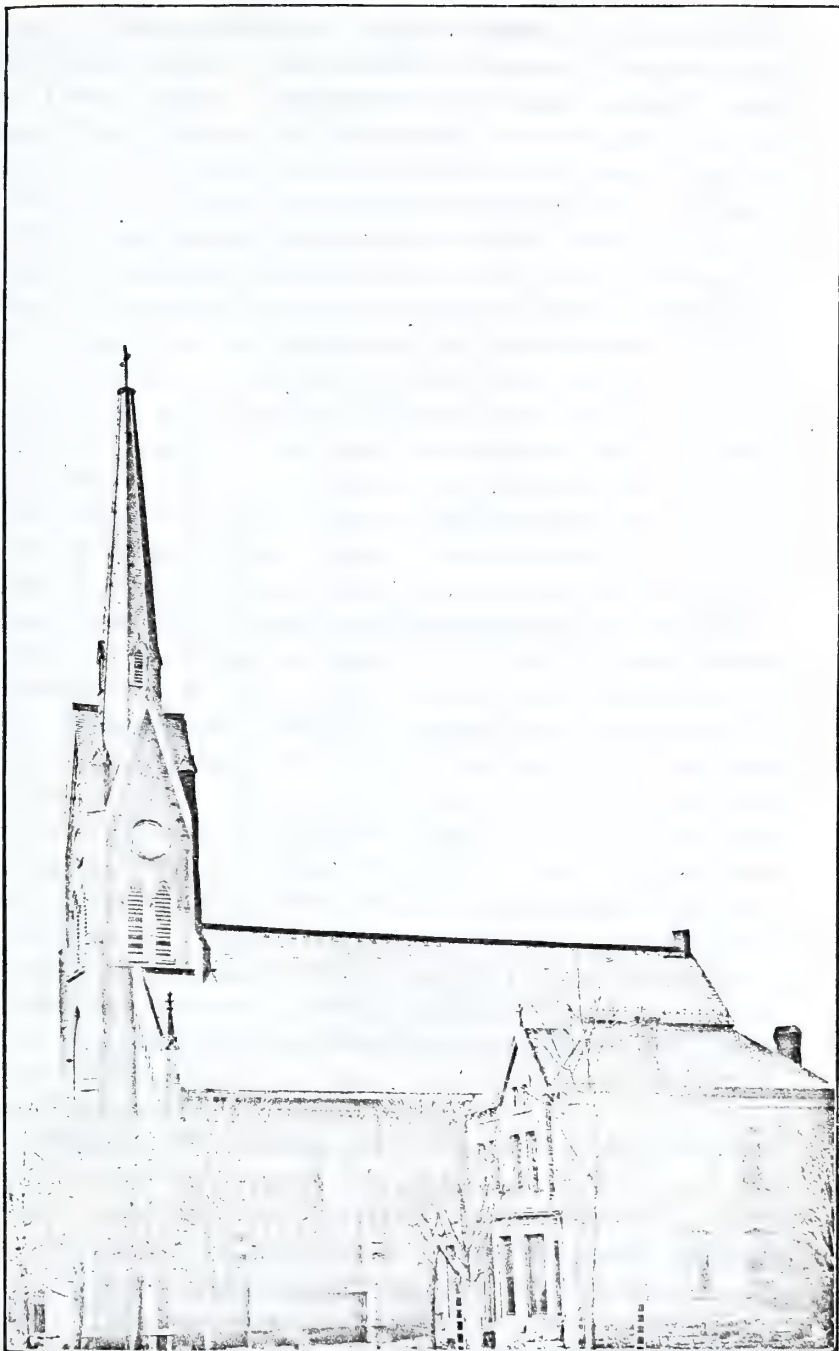
and too small. But before he could put into effect his cherished plan he was replaced, in August, 1883, by the Rev. H. Kolopp, under whose direction the present handsome brick church was built. Its cornerstone was laid by Bishop Gilmour on May, 25, 1884. The same Prelate dedicated the church to the Most Holy Trinity, on Sunday, May 27, 1888. It cost about \$17,000, exclusive of altars, pews, etc. Father Kolopp died at Bucyrus, after a short illness, on March 22, 1887. In the following month the Rev. J. H. Kleekamp was appointed his successor. He found a large debt, which had been contracted in the erection of the church, but which he considerably reduced during the time he remained in charge—till August, 1891, when the Rev. Joseph Rosenberg was sent to Bucyrus. At an outlay of nearly \$1,000, paid entirely by himself, Father Rosenberg had the sanctuary ornamented by three neat altars and a communion rail. His successor was the Rev. M. Arnoldi, who had charge of the parish from January, 1896, till May, 1899, when the present incumbent, the Rev. Charles Braschler, succeeded him.

The parish school was first organized during the pastorate of Father Spierings, but owing to lack of means it had to be closed soon after. Father Zinsmayer reopened the school, but for the same reason it had to be closed again, although at one time about sixty pupils were on its rolls. It was reopened during the pastorate of Father Kolopp, and has continued doing its work ever since. The Dominican Sisters have had charge of the school since 1895. At present (December, 1900) 115 pupils are in attendance.

CANAL FULTON, STARK COUNTY.

STS. PHILIP AND JAMES' CHURCH.

Lawrence township, Stark county, in which Canal Fulton is situated, received its first quota of Catholic settlers in 1812. They were John McCadden, Matthew and James Patton, Daniel Boyle and their families. The Rev. Edward D. Fenwick, O. P., then stationed at St. Rose's, Ky., was the first priest to visit Northern Ohio, after the departure of the Jesuits in 1773. He extended his visit from the village of Canton to Lawrence township in 1817, where he gladdened the hearts of the above named pioneers who had not seen a priest since they came to Ohio. He said Mass in



STS. PHILIP AND JAMES' CHURCH, CANAL FULTON

the house of Matthew Patton. In the following year he repeated his visit to these settlers who formed the nucleus of the congregation of Canal Fulton. These visits were made annually from Somerset, Perry county, O., by Father Fenwick, and later on (1821-22) by his nephew, the Rev. Nicholas A. Young, and the Rev. Thomas H. Martin (1822-25)—all Dominicans. January 13, 1822, Father Fenwick was consecrated first Bishop of Cincinnati. Some time after, during the same year, he again visited the Catholics in Lawrence township, celebrated Mass in Matthew Patton's house, as he had done before, and administered confirmation to a few persons. Among them was Philip Patton, who died at Canal Fulton on November 11, 1884, at the age of 73; to him the writer is indebted for many facts in connection with this sketch and with the early history of Catholicity in Stark county. Between 1824 and 1828 the Very Rev. John A. Hill attended the Catholics in Lawrence township from Canton. After his death, in September, 1828, they were attended from Somerset, by the Revs. R. P. Miles and Thomas H. Martin, until the appointment, in 1830, of the Rev. John M. Henni, as pastor of St. John's, Canton, where he remained till his transfer to Cincinnati, in 1834. Mass was celebrated in private houses until 1831, when under the direction of Father Henni a log chapel, 30x40 feet in size, was erected at "Lawrence Cross-Roads," two miles from the present town of Canal Fulton, on a one-acre plot of land donated by Philip McGuire. The chapel was never completed but services were held in it, successively, until 1845, by the Rev. Fathers Henni, Martin, O'Meara, and McGrady, of Canton; and the Revs. Basil Schorb (1837-42), Maurice Howard and Cornelius Daly (1842-45), of Doylestown, then known as Chippewa. The log chapel accommodated all the Catholics living in Chippewa, Baughman and Sugar Creek townships, in Wayne county, as also those residing in Lawrence township, Stark county.

In 1826 the Ohio Canal, from Cleveland to Marietta, was located through the present site of Canal Fulton and two years later it was opened for traffic as far as Massillon. This was the beginning of Canal Fulton, which was platted in 1826. With the growth of the town the number of Catholics also increased. This necessitated the building of a church in the town, proportioned to the means and size of the mission, and more cen-

trally located than the log chapel above mentioned. As a result of an exchange of views on the subject between Father Howard and his people a site for the proposed church was secured by him in September, 1844. Three town lots were donated for the purpose by Mrs. Mary Fassett. A frame church, 37x64 feet in size, was erected thereon in 1845, at a cost of \$1500. Father Howard was succeeded in this mission by the Rev. Philip Foley, pastor of St. Mary's, Massillon (1846-48). The church was dedicated by Bishop Purcell, August 24, 1847. Canal Fulton was next attended from Canton by the Rev. J. Vincent Conlan (1848-51), and by the Rev. A. Campion (1851-53). The mission was also visited a few times from Wooster by the Revs. George H. Brennan and Michael Healy, in 1853. From 1854 to 1862 the following priests attended Canal Fulton, as a mission from Doylestown: The Revs. N. Ponchel, P. Kohler, E. W. J. Lindesmith and Joseph Lais. Father Lais was appointed pastor of Canal Fulton in 1862 and remained till 1867. During his pastorate twelve lots were secured (September 26, 1863), which with the three lots mentioned above, made the Canal Fulton church property the finest and best located in the town, with ample room for church, school, cemetery and prospective pastoral residence—all in one block. The Rev. Nicholas Kirch succeeded Father Lais in August, 1869, and remained till March, 1875. During this time the frame church, built in 1847, had become too small, so that a larger one was of imperative necessity. Father Kirch had plans drawn for the present brick church, of composite Roman-Gothic architecture, 45x100 feet in size. The foundation was laid in 1867. The church was brought under roof in 1868 and dedicated by Bishop Toebbe in 1869, under the patronage of Sts. Philip and James, Apostles. It cost \$28,000 and is a very neat and substantial building, surmounted by a spire 150 feet high. It stands on an eminence commanding a view of the town and surrounding country for many miles, and is a monument to the people whose generosity made its erection possible. The Rev. Wimar Mueller succeeded Father Kirch in April, 1875. During his pastorate, which lasted until October, 1877, many improvements were made and the present 3000 pound bell, then the largest in Stark county, was bought at a cost of \$1,300. The Rev. E. J. Vattmann was Father Mueller's successor. In 1878, at an expense of \$3,000, he built the present very neat and



IMMACULATE CONCEPTION CHURCH-SCHOOL, CANTON.

commodious brick pastoral residence. He gave much attention to the betterment of the parish schools, and introduced congregational singing, which proved quite popular in the parish. He also had the church renovated and frescoed in the fall of 1888. Father Vattmann was succeeded in February, 1891, by the Rev. Jacob F. Kuebler, who in a short time paid off a considerable portion of the parish debt, in spite of the financial depression, which was felt throughout the country, but in a very special way in the coal mining district in which Canal Fulton is located. The present pastor, the Rev. Henry J. Gerhardstein, was appointed Father Kuebler's successor in June, 1898. In less than two years, aided by his generous people, he had the balance of the church debt cancelled. Although the congregation has had much to contend with financially, for some years, because of depression in the coal interests, its members have at all times cheerfully and generously responded to all calls in behalf of parochial improvements. Composed as it is of different nationalities it may truthfully be called a model "mixed" congregation where Catholicity and not nationality is the bond of brotherhood in the Faith.

CANTON, STARK COUNTY.

IMMACULATE CONCEPTION CHURCH.

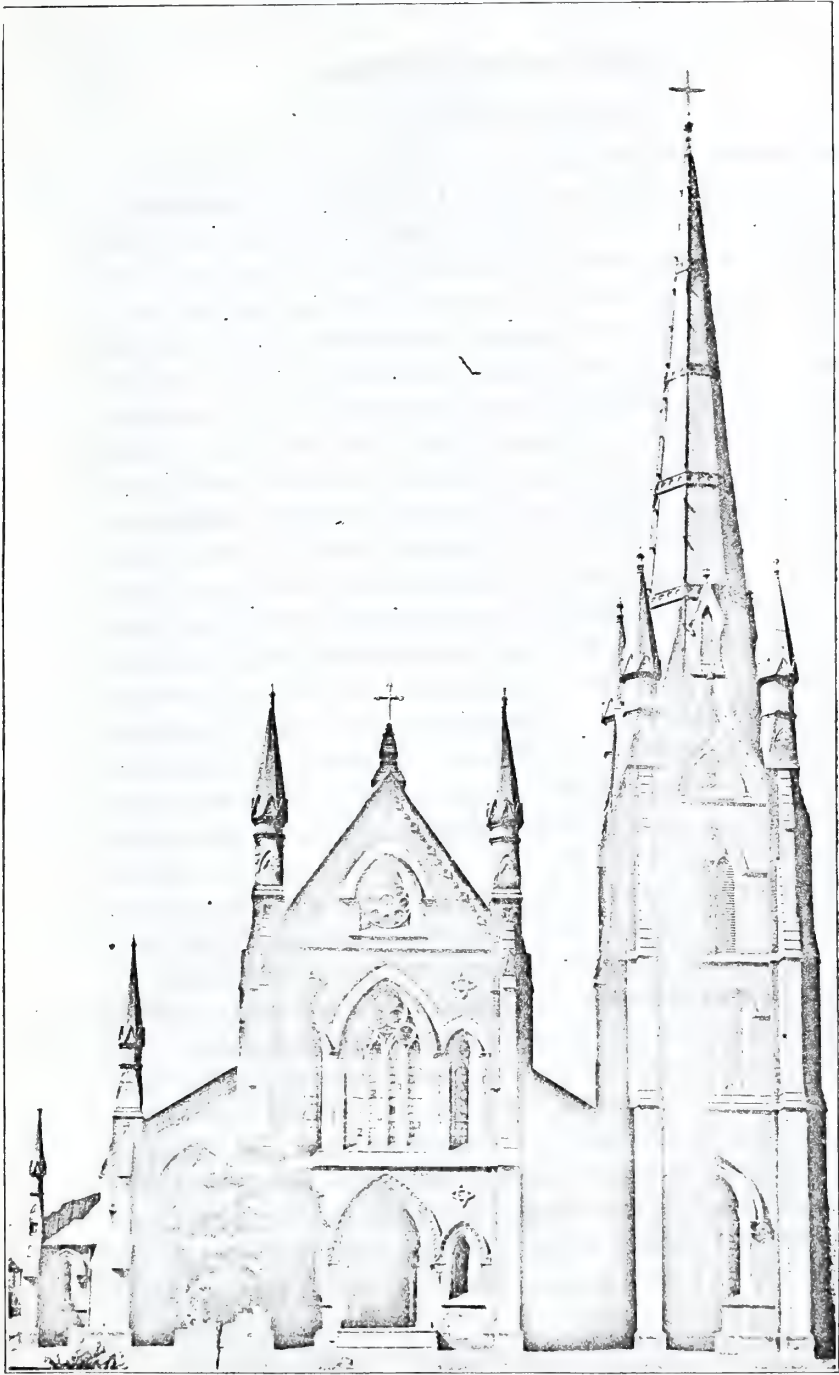
For more than thirty years the Catholics living in the southern part of Canton and the adjacent country ardently looked forward to the time when they could have a church and school in that vicinity. In fact, a lot had been purchased for them in that section, in the year 1869, to be ultimately used as a site for church buildings. But nothing further was done in the matter until the advent of the Rev. Clement Treiber, in September, 1899, when he was commissioned by Bishop Horstmann to organize a new parish in South Canton. In June of the same year he secured an elegant site on South Market street. For a short time he gathered his new charge in St. Peter's and St. John's Churches, and later in a hall near the site above mentioned. Meanwhile he arranged for the erection of a combination church and school building, the corner-stone of which was laid on October 1, of the same year, in the presence of a vast multitude of interested spectators. So

rapidly was the work of building pushed that Mass was celebrated for the first time in the basement of the edifice, on December 24, 1899. It was a day of rejoicing for the parish, which now had its own "roof tree." Without further delay the upper stories of the building were brought to completion, and on the 20th of the following May the edifice was dedicated by Bishop Horstmann. Again a great outpouring of people was present to witness the ceremony. The Rt. Rev. Bishop preached the dedicatory sermon in English, and Father Kaempker preached a German sermon on the occasion. The Rev. Chancellor Houck was celebrant of the first Mass in the new chapel.

The people composing this new parish, the third in Canton, are justly proud of their schoolhouse and place of worship, which is an ornament to the city and a credit to the diocese. The building is of cream colored pressed brick, and has two stories and a fine basement. It cost about \$15,000. The first story serves as a temporary church. The second is divided into well-appointed school rooms and the basement serves as a parish hall. In all its equipments the building is quite modern. Later, when the permanent church is erected, the present temporary one will be changed into school rooms.

In July, 1900, additional ground was bought adjoining the former purchase. On it there was a frame house which was moved to the rear of the church and fitted up as a Sisters' residence. The school, with an attendance of over two hundred children, was opened in September, 1900, and placed in charge of the Sisters of St. Joseph.

Shortly after the purchase of the above mentioned ground another parcel of land was secured for \$1,800, and the house on it transformed into a neat residence for the pastor. The parish now owns an elegant property with a frontage of three hundred and twenty feet on South Market street. Its formation did not in the least affect the other two parishes, and it has a bright future. Pastor and people are in full accord, and a healthy Catholic spirit prevails.



ST. JOHN'S CHURCH, CANTON.

CANTON, STARK COUNTY.

ST. JOHN'S CHURCH.

St. John's congregation, Canton, was the second organized in Northern Ohio, that at Dungannon having been the first. Its history as such dates back to 1823, when the Catholic settlers, in and near Canton, built their first church—a plain, brick edifice. It was finished in 1824, and cost \$5,000—a large sum for that time and for the few people who composed the Mission. Prior to the erection of the church the Catholics of Canton had Mass at the residence of John Schorb, a short distance west of the present church. He was the first Catholic to settle at Canton, having come from Baltimore in 1807. Shortly after he was followed by his brother, Stephen, Andrew Meyer, Richard and James Moffitt, Joseph Trout, John Pirrong, Martin Zimmermann, John Gillig and a few others, whose names are now unknown. John Schorb was the chief promoter in the erection of the church. As the Catholics of and near Canton were unable to meet the expense of building, without help from other sources, Mr. Schorb went to Baltimore, and twice to Somerset, O., to collect for that purpose. He was quite successful in his efforts among his Baltimore friends. John Schorb and Basil Wells donated the ground for a church; it is the same that is in use today. The former also donated the land for the first parish cemetery. Whilst Mr. Schorb was engaged in bringing the church to completion he was killed by a falling timber. The church was built during the pastorate of the Very Rev. John A. Hill, a Dominican, who was the first resident pastor of Canton, from 1824 to 1828, with charge of surrounding missions in Stark and Wayne counties. Previous to his appointment other Dominican Fathers attended Canton from Somerset, Perry county, O.,—Father Fenwick, the pioneer priest of Northern Ohio, his nephew, the Rev. Nicholas D. Young (1821-22), and the Rev. Thomas H. Martin (1823). After Father Hill's death at Canton, September 3, 1828, the congregation was without a resident pastor for nearly two years, but was again visited by the Dominican Fathers stationed at Somerset, among others by the Rev. Richard P. Miles.

In 1830 Bishop Fenwick appointed the Rev. John M. Henni

resident pastor of St. John's, Canton. This charge, with a number of missions, he held until December, 1834, when he was transferred to Cincinnati. From 1834 Canton was again attended from Somerset by the Dominican Fathers, Vincent de Raymacher, C. P. Montgomery, P. Fochenkress, Anthony Fahey and Joseph S. Alemany; the first two lived at Canton, each for a few months, in 1835. All these priests had also charge of missions in the adjoining counties.

The following is a list of the priests who had pastoral charge of St. John's, Canton, from the time the congregation was organized, in 1824: The Very Rev. John A. Hill, from November, 1824, to September, 1828; the Rev. John M. Henni (1830-34); the Dominican Fathers, Vincent de Raymacher, J. O'Meara, P. Fochenkress, A. Fahey, C. P. Montgomery and Thomas H. Martin, all of whom attended Canton as a mission from Somerset, between 1834 and 1837, and the first two between 1828 and 1830. The Rev. Thomas H. Martin was also resident pastor of Canton from July to December, 1835. From October to December, 1836, the Rev. Stephen Badin, the first priest ordained in the United States, resided at Canton, and gave his assistance to the Dominican Fathers there as well as in the neighboring missions. In January, 1837, the Rev. F. S. Hoffmann, D. D., was appointed resident pastor of St. John's, Canton, thereby relieving the Dominicans of that charge. He was a learned and zealous priest, but finding the climate disagreeable to him, he resigned his pastorate in October of the same year and returned to Europe. During part of the time the Rev. Dr. Hoffmann was at Canton he had as his co-laborers in that part of Ohio, the Revs. Michael McAleer and Ferdinand Kühr, D. D. The former was stationed at Canton from January, 1837, to April, 1840, and the latter, from November, 1837, to April, 1839. In April, 1840, the Rev. Henry D. Juncker was sent to Canton as resident pastor. To the great sorrow of his parishioners his stay was of short duration, as he was transferred to Chillicothe, in August, of the same year. His successors were the Revs. Matthias Würz, who remained in charge from August, 1840, to September, 1844; John J. Doherty, September, 1844, to July, 1848. The Rev. John H. Luhr resided with Father Doherty from September, 1844, till June, 1847. During that time he attended

the Catholic Germans of Canton, who had separate services in St. John's Church, till the completion of their own (St. Peter's) church, which was built under Father Luhr's direction. In August, 1848, the Rev. James Vincent Conlan succeeded Father Doherty. He remained pastor of St. John's till September, 1851. The following priests were his successors: The Revs. Augustine S. Campion, October, 1851, to November, 1853; Michael Kennedy, December, 1853, to August, 1854; Bernard Carragher, December, 1854, till his death, April 10, 1857; John Roos, May to September, 1857. St. John's was then attended from St. Peter's, until the appointment of the Rev. E. W. J. Lindesmith, as resident pastor, in February, 1858. In August, 1868, he was succeeded by the Rev. Francis Berthelet, who had pastoral charge from September, 1869, to December, 1875. The Rev. V. Arnould, pastor of St. Peter's, Canton, then attended St. John's during the interim, from January to March, 1876, when the Rev. John P. Carroll was appointed resident pastor. He in turn was succeeded by the present incumbent, the Rev. Patrick J. McGuire, in July, 1879.

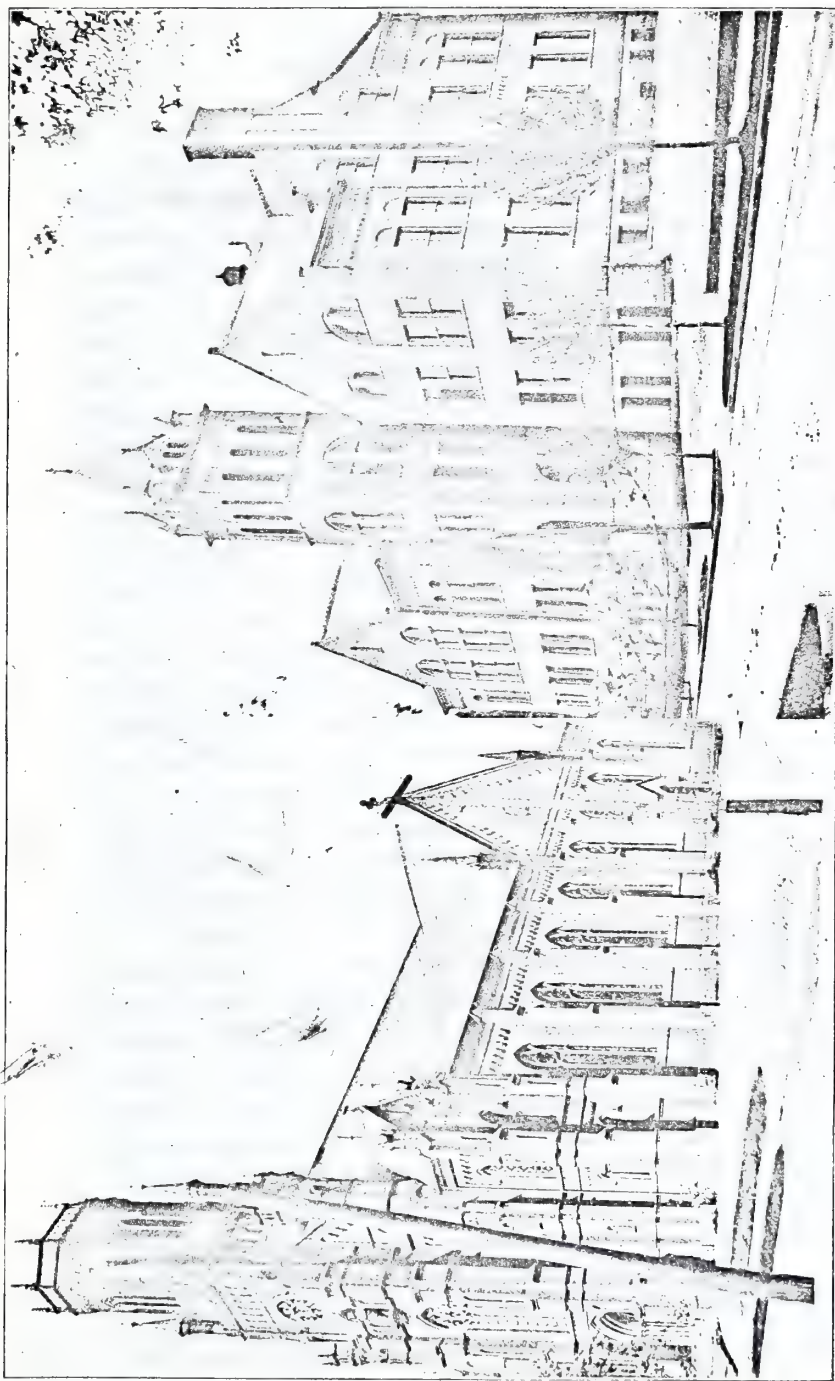
During the pastorate of Father Berthelet it was decided to erect a new and larger church, the old structure having proved entirely too small, although twice enlarged. The corner-stone of the new edifice (60x144 feet) was laid on Sunday, July 10, 1870, by Bishop Rosecrans, of Columbus, in the absence of Bishop Rappe, who was then in Europe. About one year later the new and present church, with its interior unfinished, was opened for divine service. It is built of brick, and is of pure Gothic architecture, with a clere-story, and has the distinction of being one of the finest churches in the diocese of Cleveland. Exclusive of the spire and interior decorations, it cost \$80,000. Bishop Gilmour dedicated the splendid edifice on Sunday, December 29, 1872. Father Berthelet had excellent taste as a builder of churches, but had little knowledge of business affairs. In consequence of this he involved the parish in a debt which taxed the energy of his successors and the generosity of the laity to their utmost to diminish and cancel. The latter was not done until during the pastorate of Father McGuire, in 1885. Together with paying the debt he added many improvements to the church, between 1887 and 1889, notably the spire, which is one of the finest in Canton.

and cost \$4,000. He also had the church frescoed in 1898, at an expense of \$2,000. Besides these improvements, the church was supplied with a steam heating apparatus, and the beautiful sanctuary is graced with a splendid marble altar, the gift of Joseph Dick. It was consecrated by Bishop Horstmann, February 10, 1897. The church now vies with any in the diocese in point of architecture, beauty and decoration, and is a temple in which those, who by their generosity made its construction possible, have just reason to glory.

Father McGuire also looked after the best interests of the parish school. Its organization dates back to about 1845, but for some reason unknown to the writer it was closed two years later. It was reopened during the pastorate of Father Carroll, in 1876. He had a frame building erected as a temporary school, but it soon became too small. Father McGuire, therefore, enlarged it considerably in 1884, and again in 1894, to accommodate the rapidly increasing attendance. But his ardent desire, to have a school building worthy of so prominent a parish, was not realized until 1898, when the present splendid brick building, with modern equipments, was completed, at a cost of over \$22,000. Architecturally it is the fitting complement of the neighboring church.

The school was for a number of years in charge of lay teachers. From 1868 to 1883 the Ladies of the Sacred Heart of Mary taught it. They were then succeeded by the Sisters of Notre Dame, who have had charge ever since and have been very successful. About 350 pupils were in attendance in December, 1900.

With the erection of the contemplated brick paroral residence of modern design, to replace the present and rather antiquated building, the parish buildings of St. John's, Canton, will rank with the best equipped parishes in the diocese of Cleveland. And to the credit of pastor and members of the congregation be it recorded that the ownership of the splendid property is not clouded by debt.



ST. PETER'S CHURCH AND SCHOOL, CANTON.

CANTON, STARK COUNTY.

ST. PETER'S CHURCH.

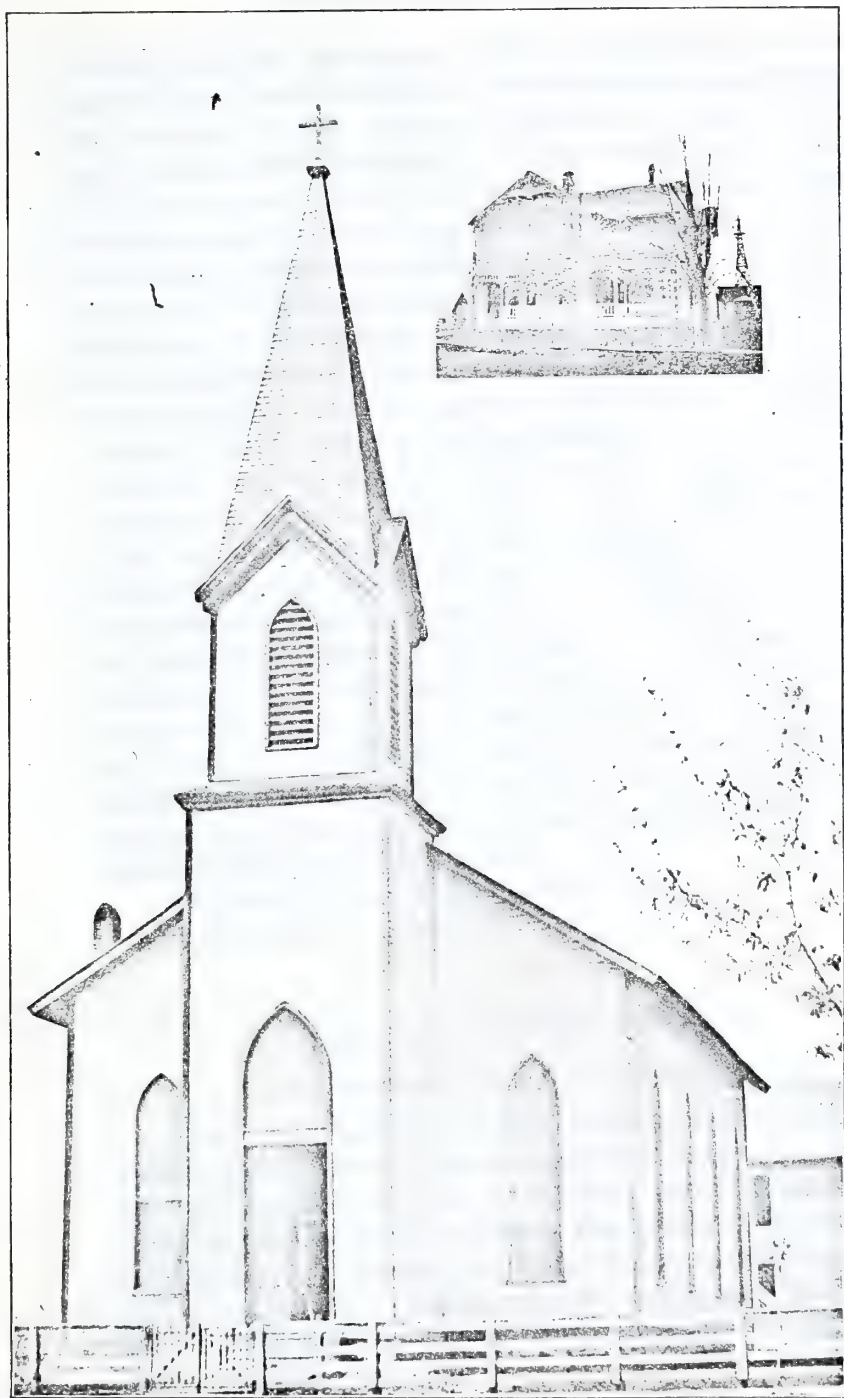
Owing to the rapid increase of Canton's Catholic population after 1840 it was found necessary either to enlarge St. John's Church, or to build another for the use of the Germans who formed a considerable portion of the parish. After due deliberation the building of the new church was agreed upon as the proper alternative. A committee, composed of prominent members of the prospective congregation, under the leadership of the Rev. Matthias Würz, of Canton, put the project into effect in 1843. The present site of St. Peter's was purchased, and the plan for the erection of a neat brick church (45x98 feet) was approved. Its corner-stone was laid by Bishop Purcell on Pentecost Monday, 1845. The church was dedicated by the same Prelate, to St. Peter, the Apostle, on August 29, 1847, although it had been used in its unfinished state for over a year. At this time St. Peter's parish numbered about seventy-five families. The church cost about \$4,000, and the lots \$1,200. By the direction of Bishop Purcell St. John's congregation gave \$1,000 to St. Peter's, because at the time of the separation the Germans had made the proposition, either to give \$2,000 for the property of St. John's congregation, or to accept \$1,000 and withdraw; the latter was mutually agreed upon. The last of the parish debt, amounting in 1853 to \$1,500, was paid during the pastorate of the Rev. F. M. Boff.

Following is a list of the priests who had charge of St. Peter's parish since its organization, in 1845: The Revs. John H. Luhr, June, 1845, to February, 1853; Peter Carabin, February, 1853, to August, 1853; Felix M. Boff, August, 1853, to January, 1856; John B. Weikmann, about six weeks of January and February, 1856. Then St. Peter's was attended from St. John's until the appointment of the Rev. John B. Uhlmann as resident pastor in May, 1856. He remained till March, 1864. His successor was the Rev. John Hackspiel, March, 1864, to August, 1865. He in turn was succeeded by the present pastor, the Rev. Victor Arnould, who received his appointment on August 7, 1865.

Shortly after the advent of the Rev. Victor Arnould, St. Peter's congregation had increased to such an extent that, in 1869,

it was deemed necessary either to divide the parish or build a larger church. The latter idea prevailed among a majority of the people. With that object in view, and the sanction of Bishop Rappe, a large plot of ground, 200x300 feet in size, located at the corner of Poplar and Navarre streets, was bought in 1870, for \$3,800. But the financial panic of 1873 forced the pastor and people to abandon for a time the idea of building the needed church. The question was not again discussed until Bishop Gilmour paid his first visit to Canton, in 1874. It was then resolved that the congregation should not be divided, but that a larger church should be built on the old church site, bought in 1843. In April, 1874, Father Arnould called a meeting of the congregation, and the resolution was passed to build a large and beautiful church.

A building committee was elected, consisting of the Rev. V. Arnould and Messrs. Joseph Biechele, William Dannemiller, Joseph Schott, and George Gonder. A subscription was taken up, and in a few weeks the sum of \$25,000 was subscribed, payable in four yearly installments. The plans for the new church were furnished by Architect Engelhardt, of New York. Preparations for the building began September 1, 1874, with the removal of the dead from the old St. Peter's cemetery, adjoining the church, to the new one, about one mile north of the city, in order to make room for the new church. On June 29, 1875, the corner-stone was laid by Bishop Fitzgerald, of Little Rock; Bishop Gilmour was then ill in Europe. The building was put under roof in the fall of the same year. Then the work was stopped, to be resumed in the beginning of September, 1877, when it continued without interruption until the church was finished. It was dedicated before an immense concourse of people by Bishop Gilmour on Ascension day, May 22, 1879. The church, a brick structure, of Gothic architecture, measures 74x164 feet. The steeple, now raised to a height of 113 feet, will be 210 feet when finished. The ceiling in the nave is 60 feet high and is supported by sixteen beautiful columns. The sanctuary measures 25x69 feet and the gallery 25x74 feet. The church is one of the most beautiful in the diocese of Cleveland, and is an ornament to Canton. The cost of the building had been estimated at \$80,000, but was reduced to \$55,000 by advantageous contracts and reduced prices of



OUR LADY OF CONSOLATION CHURCH AND PASTORAL RESIDENCE, CAREY.

building material and wages. The twelve beautiful windows of stained glass, valued at \$2,300; the statues in the sanctuary from the celebrated works of Mayer in Munich; the baptismal font, the pulpit and communion railing are individual gifts of members of the congregation. The ninety elegant pews were paid for by the respective pew-holders. Some of the pews of the old church were retained for a short time, but have since been replaced by new ones. With gifts included, the church cost about \$82,000. The beautiful high altar, of marble, was a gift of the late Benedict Dannemiller. It was consecrated by Bishop Horstmann on October 4, 1898.

The parish school was opened in 1860, during the pastorate of Father Uhlmann, under whose supervision the first school, a brick building, was erected. For many years the children were taught by lay teachers, among others by Mr. A. Lang, and his sister, Rose. They were assisted later on by the Ladies of the Sacred Heart of Mary, who had charge of the girls. The Sisters of Notre Dame succeeded them in September, 1883. The present school building, a fine brick structure, 74x123 feet in size, with parish hall on the second floor, and accommodations for 1,000 pupils, was commenced in 1889 and dedicated by Mgr. Boff, V. G., in November, 1890. It cost \$30,000, and harmonizes very well with the parish church, under whose shadow it stands. In 1894 the old pastoral residence gave way to the present commodious brick building, which cost about \$8,000.

According to the last Diocesan Census (1900) St. Peter's numbered nearly 400 families.

CAREY, WYANDOT COUNTY.

CHURCH OF OUR LADY OF CONSOLATION.

Carey is a flourishing village about fourteen miles south of Tiffin. Until 1868 the Catholic families residing there were identified with the congregations of Berwick and Crawfordsville. In that year the Rev. E. J. Vattmann, then pastor of Findlay, sixteen miles distant, was directed by Bishop Rappe to organize a congregation at Carey and to build a church on the two lots which had been bought for that purpose in October of the previous year. The proposition to build was very favorably received by the

congregation, then comprising about thirty families. In the spring of 1867 the foundation of the proposed brick church (30x60 feet) was begun, and in July following Bishop Rappe laid the corner-stone. Everything looked promising, and the early completion of the church was apparently a certainty, when, to the great disappointment of all concerned, work on the church was brought to a sudden stop—owing to lack of means. The foundation, ready for the superstructure, remained for two years in that condition, as an eyesore to the Catholics of the village. Meanwhile the Rev. N. Flammang, who succeeded Father Vattmann in the pastorate of Findlay in September, 1869, occasionally visited Carey and tried to arouse the congregation to finish the church, but his appeals met with no response. Finally in the fall of 1870, the Rev. J. L. Bihn, pastor of St. Joseph's, Tiffin, was commissioned by the Very Rev. E. Hannin, then administrator of the diocese, to take charge of Carey. After considerable difficulty he succeeded in raising sufficient means to build a frame church, but finding he could not continue to attend the mission and do justice to his own large congregation, he asked to be relieved of the former charge. His request was granted, and in July, 1872, the Rev. J. P. Gloden, pastor of Berwick, was appointed to attend Carey. He found the church in an unfinished state, but eight or nine families remaining, and these despondent; also a large debt, considering the number of people and their resources. Although the future of Catholicity in Carey now looked very dark indeed, Father Gloden was full of hope, and with indomitable zeal he succeeded so far in bringing the work to completion that in the fall of 1873 Mass could be said in the church. He then visited the Mission every Thursday, and once a month on Sunday. October 18, 1874, the church was dedicated and placed under the patronage of the Blessed Virgin, under the title of Our Lady of Consolation; Father Bihn was delegated by Bishop Gilmour to perform the ceremony. From that time, and especially since a fac-simile of the celebrated statue of Our Lady of Consolation in Luxemburg was secured, the church has been visited from far and near by large numbers of the faithful, afflicted in one form or another. To encourage the pilgrims, Father Gloden sought, and obtained in April, 1878, special spiritual favors from the Holy See for those visiting the church. He

also established a confraternity of Our Lady of Consolation, approved by Rome and endowed with many privileges. Its membership is now quite large.

The church is very neatly furnished, and the main altar is considered an excellent piece of workmanship. The altar, vestments, and the interior ornamentations of the edifice were donated or paid for chiefly by persons visiting the church as pilgrims, in thanksgiving for favors received. A magnificent gold-embroidered antependium was sent to the church by Pope Leo XIII. It was one of the many gifts he received on the occasion of his Golden Jubilee as a priest, in 1887.

In May, 1886, the Rev. M. Arnoldi succeeded Father Gloden at Berwick. He also had charge of Carey until the appointment of the Rev. Cornelius L. O'Brien, as first resident pastor, in August, 1888. Father O'Brien's successor was the present pastor, the Rev. John G. Mizer, who took charge in January, 1890. He at once devised means to cancel the parish debt, of about \$1,500, which he found on his arrival. It was paid within one year. In 1891 he had plans drawn for remodeling the pastoral residence, begun in 1887, but left incomplete. The lot on which it stands was bought in 1882. The work was done in a few months and the house ready for occupancy. It is a neat structure and is well arranged.

In February, 1887, Father Mizer secured four acres of land about one mile from Carey, for a parish cemetery. Platted as modern cemeteries usually are, it presents a neat appearance, and is a credit to the Catholics of Carey.

On July 3, 1892, Carey was visited by a destructive cyclone, doing much damage to the town. The church spire was torn off, although the church itself escaped injury. The adjacent pastoral residence was also struck, and considerably damaged. In a short time, however, the spire was rebuilt and the residence repaired.

During Father Mizer's pastorate the congregation of Carey increased considerably, and now numbers about sixty families. Of recent years the annual pilgrimage to the shrine of Our Lady of Consolation, which takes place during the fourth week after Easter, has received a new impetus; the number of pilgrims is increasing each year.

Preparations are now under way for the erection of a fine church, of brick or stone, which, according to present indications, will be under roof in 1903.

The parish school was established by Father Gloden in 1877. It is in charge of a lay teacher, and has an attendance of sixty-five pupils.

CECIL, PAULDING COUNTY.

IMMACULATE CONCEPTION MISSION CHURCH.

The Mission of Cecil was not organized until 1875. As early as 1865, however, the Catholics who had settled there and at Emerald, and The Furnace, about two miles distant, had been regularly attended, for ten years, from Defiance. Since 1875 the resident pastors of Antwerp have had charge of Cecil, as a Station, till 1879; and since then as a Mission. They were the Revs. J. Klute, H. Kolopp, P. H. Delbaere, F. Rupert, A. E. Manning, A. Hamelin, F. A. Schreiber, E. P. Graham, J. A. Sidley, and since August, 1899, the Rev. G. A. Forst.

Father Rupert purchased four lots, in September, 1879, and on one of them he had a small but neat frame church (30x40 feet) erected, at a cost of \$600. Bishop Gilmour delegated him to bless it, on the feast of the Immaculate Conception, December 8, 1879. Previous to that time Mass had always been said in private houses in the above mentioned places. In 1883 Father Manning purchased a tract of land for a cemetery. During the pastorate of Father Schreiber the Mission of Cecil outgrew its church. It was thought best to enlarge the church rather than build another. Plans were accordingly drawn for remodeling and enlarging the church. Its length was increased 43 feet, making its present size 30x83 feet. The work was begun in the spring of 1888, and finished by the following autumn. The result was that practically a new church had been built. The cost of the reconstructed edifice was about \$2,000. In the following year it was neatly frescoed and provided with windows of cathedral glass. Three neat artistic altars, two statues and other furnishings were added, thus enhancing the beauty of the sanctuary. A 1,000 pound bell was placed in the belfry in 1889. The reconstructed church, now fully and tastefully equipped, and paid for, was re-dedicated on Sunday.

July 27, 1890, by Mgr. F. M. Boff, as Bishop Gilmour's delegate. It was a day of rejoicing for Father Schreiber and the devoted and generous people of his Mission. Owing to the fact that most of the children live too far from Cecil, it has not been found possible to establish a parish school, although the Mission numbers about forty families.

CHICAGO, HURON COUNTY.

ST. FRANCIS XAVIER'S CHURCH.

The Rev. J. Martin Pütz, pastor of Monroeville, was the first priest to look after the spiritual interests of the Catholics at Chicago (formerly known as Chicago Junction), a thriving railroad town, located on the Baltimore and Ohio railroad, at its junction with the line of the same system, running from Newark to Sandusky. Father Pütz attended Chicago from the summer of 1876 until the appointment, in February, 1877, of the Rev. Francis J. Oberle, who attended the place from Shelby as a Station. He and his predecessor said Mass in private houses. In the spring of 1879 he succeeded in raising enough means to purchase several lots, and erect on these a frame church, or chapel, 20x40 feet in size. The cost of both was about \$700. The school was opened in November, 1880, with an enrollment of 27 children, taught by a lay teacher. The vestry of the church was the first school. The Rev. Frederick Rupert succeeded Father Oberle at Shelby and Chicago in April, 1881, and attended the latter place monthly, as did his predecessor. Owing to lack of means the parish school had to be abandoned in June, 1881. Father Rupert had charge of the Mission until July, 1882. From that time, until June, 1898, the following priests attended Chicago from Shelby, viz.: The Revs. A. Huthmacher, P. McDonald, J. F. Smith and J. P. Michaelis. The Rev. J. C. Herr was appointed first resident pastor of Chicago in June, 1898, but remained only until the following September, when he was appointed one of the Cathedral curates. His successor is the present pastor, the Rev. Daniel B. Kirby.

During the pastorate of Father Michaelis (November, 1894, to June, 1899), the Mission of Chicago had far outgrown its first

church. Its site, moreover, was inconvenient and undesirable; and now that a new church was a necessity, a more desirable location was sought. Three lots, situated on the south side of Washington, near Hayes street, were bought in May or June, 1896. The former lots were sold by Father Michaelis, and their proceeds applied on the purchase price of the new lots. Plans were procured for a brick church, to be located at the intersection of the above named streets. Its corner-stone was laid by the Rt. Rev. Mgr. Thorpe, as the Bishop's delegate, on Sunday, August 30, 1896. Just one year later (August 29, 1897), the handsome edifice (42x72 feet), a reproduction in miniature of St. Peter's, Rome, was dedicated by Bishop Horstmann. It seats nearly 300 and cost about \$9,500; its interior is very attractive. The church is indeed a credit to Father Michaelis, and to the small but generous congregation; and no less to its designer.

Owing to lack of means there is no parish school at Chicago. Father Kirby hopes to re-establish it in the near future, and to build a pastoral residence. At present the parish numbers about thirty-eight families.

• CLOVERDALE, PUTNAM COUNTY.

ST. BARBARA'S CHURCH.

Cloverdale, a small but enterprising village, less than ten years in existence, is located at the crossing of the "Cloverleaf," and the Findlay, Ft. Wayne and Western railroads. There are only ten Catholic families in the place, but the surrounding country is settled largely by prosperous Catholic German farmers, who form the principal membership of the congregation, which is an outgrowth of the Ottoville parish. These farmers petitioned Bishop Horstmann for permission to erect a church for themselves, and thus obviate the necessity of going to Ottoville, seven miles distant. As soon as they gave evidence of their ability to build and pay for the desired church, the permission was granted. The Rev. Michael Mueller, pastor of Ottoville, was commissioned to secure a proper site to serve for church, school, and pastoral residence. This was done in January, 1895, when a three-acre tract of land was bought.

In the summer of 1898 the church, a neat frame structure, 40x90 feet, was built at a cost of about \$5,000. It was dedicated to St. Barbara on August 21, of the same year. From that time forward Cloverdale was attended from Ottoville every Sunday as a Mission, by the Rev. Henry Wichmann, who was then Father Mueller's assistant. In June, 1900, Father Wichmann was appointed resident pastor of Cloverdale. He had an elegant residence built during the fall of 1900, at a cost of about \$3,000. Pending its construction he resided at Ottoville.

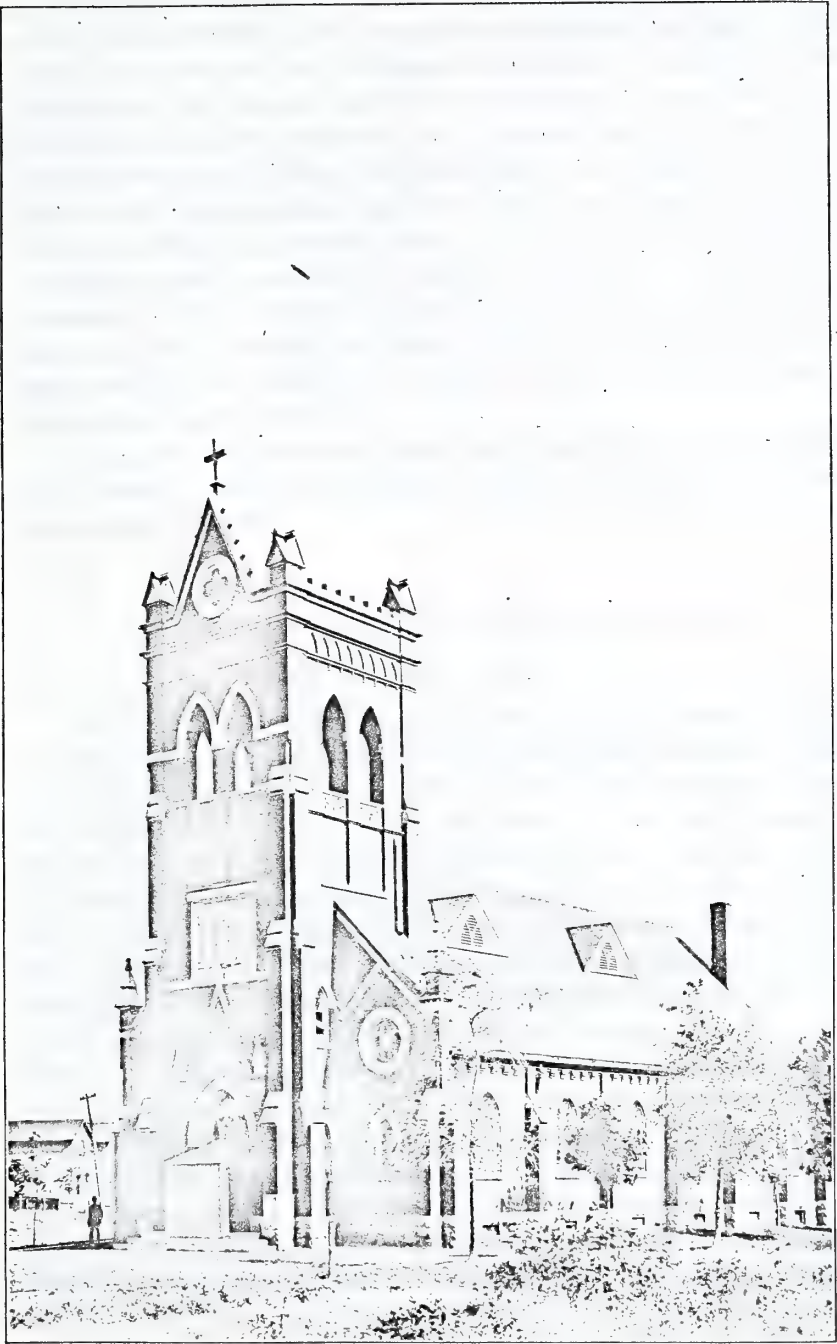
The parish numbers about seventy families, and has a healthy, steady growth, with fair prospects of soon ranking among the large country parishes in the diocese. Catholic "District Schools" accommodate the children, a regular parochial school being impracticable, as the children live too far from the church.

CLYDE, SANDUSKY COUNTY.

ST. MARY'S CHURCH.

The history of Catholicity in the beautiful village of Clyde dates back to 1853. It was in that year the Rev. Thomas J. Walsh, resident pastor of St. Ann's, Fremont, said Mass there for the first time in an old log house, which stood on the site now occupied by the Lake Shore freight house. His visit was the source of great joy to the few Catholics of the town. Until 1861, Clyde was attended from St. Ann's. The Rev. John Roos had charge from 1856 to May, 1857; and the Rev. Louis Molon, to 1861. Up to this time Mass was said in private houses. In May, 1857, Father Molon bought an acre of ground, for a church site and cemetery. Two years later he secured additional ground of the same dimension. Both these purchases were made in a part of Clyde that later proved very attractive. In 1858 he commenced the erection of a frame church on the ground first purchased. Before its completion, however, he was succeeded in the attendance of Clyde, in July, 1859, by the Rev. George Peter, who was then at St. Joseph's, Fremont, and had charge of a number of the neighboring Missions. Father Peter had the church finished early in 1860. Bishop Rappe blessed it and the adjoining cemetery, in May of that year. In June, 1861, Clyde was made a Mission of

Bellevue and so remained until July, 1872, when the Rev. J. D. Bowles was appointed its first resident pastor. In October after his appointment he purchased for his residence a house and lot, near the church lot, with a street intervening. In January, 1875, the Rev. G. Rudolf became his successor and remained until the appointment of the Rev. F. X. Nunan in March, 1879. From June until September, 1881, Clyde was again attended from Bellevue—this time by the Rev. J. T. Cahill, who was then transferred to Clyde, as resident pastor. He soon succeeded in allaying the disturbed condition of the congregation and infusing into it new life. His successor was the Rev. A. E. Manning, who took charge in April, 1883. In a short time he had the parish debt cancelled and set about to prepare for the erection of a much needed church to replace the old, time-worn structure. In this project he was seconded by his people, whose confidence he soon gained and who, though few in number, proved generous givers. Plans for a brick church, 45x100 feet, with a transept of 52 feet, were made by a competent architect and approved by Bishop Gilmour. Work was commenced on the new church in May, 1886, and the corner-stone laid by Bishop Gilmour on the following 4th of July. In order not to overtax his people, Father Manning thought it wise to "make haste slowly," and hence nothing was done in connection with the new church during the next two years, beyond enclosing it. In 1889 the groining, plastering and frescoring were completed. In March, 1890, before the church was quite finished, Father Manning was transferred to St. Ann's, Fremont. His administration had been fruitful in inspiring the people with confidence and courage. He was succeeded by the Rev. Francis T. Moran, who took up the work where it had been laid down, and brought the new church to completion. It was dedicated on July 13, of the same year, by Bishop Gilmour. It was the last church he dedicated, as shortly after this event he fell seriously ill and never recovered. With furnishings, and a \$450 bell, the church cost about \$13,000. Of this sum Father Manning paid \$6,700; the balance was met by his successor, Father Moran. Shortly before the dedication of the church, Mrs. Jane Mack, a member of the parish, donated the very generous sum of \$1,000 towards furnishing the same, particularly its sanctuary. Honor



ST. JOSEPH'S CHURCH, COLLINWOOD.

to whom honor is due! The church, a beautiful Gothic structure, is the most attractive and conspicuous building in Clyde, and is justly the pride of the Catholics of the town. In 1892 Father Moran built the present neat and commodious pastoral residence. It is of brick and cost about \$3,000. He sold the old residence and lot the same year. Many improvements were made about the ground and the adjoining cemetery, and the parochial property was as complete as possible, when Father Moran was transferred to Akron, to be succeeded by the Rev. Patrick C. N. Dwyer, in December, 1896. He in turn was succeeded by the present pastor, the Rev. John J. Powers, in January, 1898. The parish now numbers about 70 families, most of them living on farms within a radius of about five miles.

Thus far it has not been found practicable to establish a parochial school, owing to the small number of children that could conveniently attend.

COLLINWOOD, CUYAHOGA COUNTY.

ST. JOSEPH'S CHURCH.

About 1875 the Lake Shore Railway Company bought a large tract of land, two miles west of Nottingham, and converted it into a car-yard for their through traffic. They also built a roundhouse and repair shops there. The employes of the road came by degrees, and as fast as houses could be built for them they settled in the neighborhood of the station and car-yard. Thus in a short time an extensive village was formed and named Collinwood, after Mr. Collins, who was the chief engineer of the "Lake Shore" road. Among the new-comers was a fair number of Catholic families. These soon required church and school accommodations. The Rev. A. T. Martin, pastor of Euclid, was given charge of Collinwood's spiritual interests, in October, 1877, when he was authorized by Bishop Gilmour to purchase a few lots at the intersection of Manchester and Collins avenues. The purchase price was \$910. In November of the same year a small frame church, 24x30 feet in size, was commenced on the east end of the property. Mass was celebrated in it for the first time the following Christmas. In the spring of 1879 the church was enlarged by an addition of 40 feet

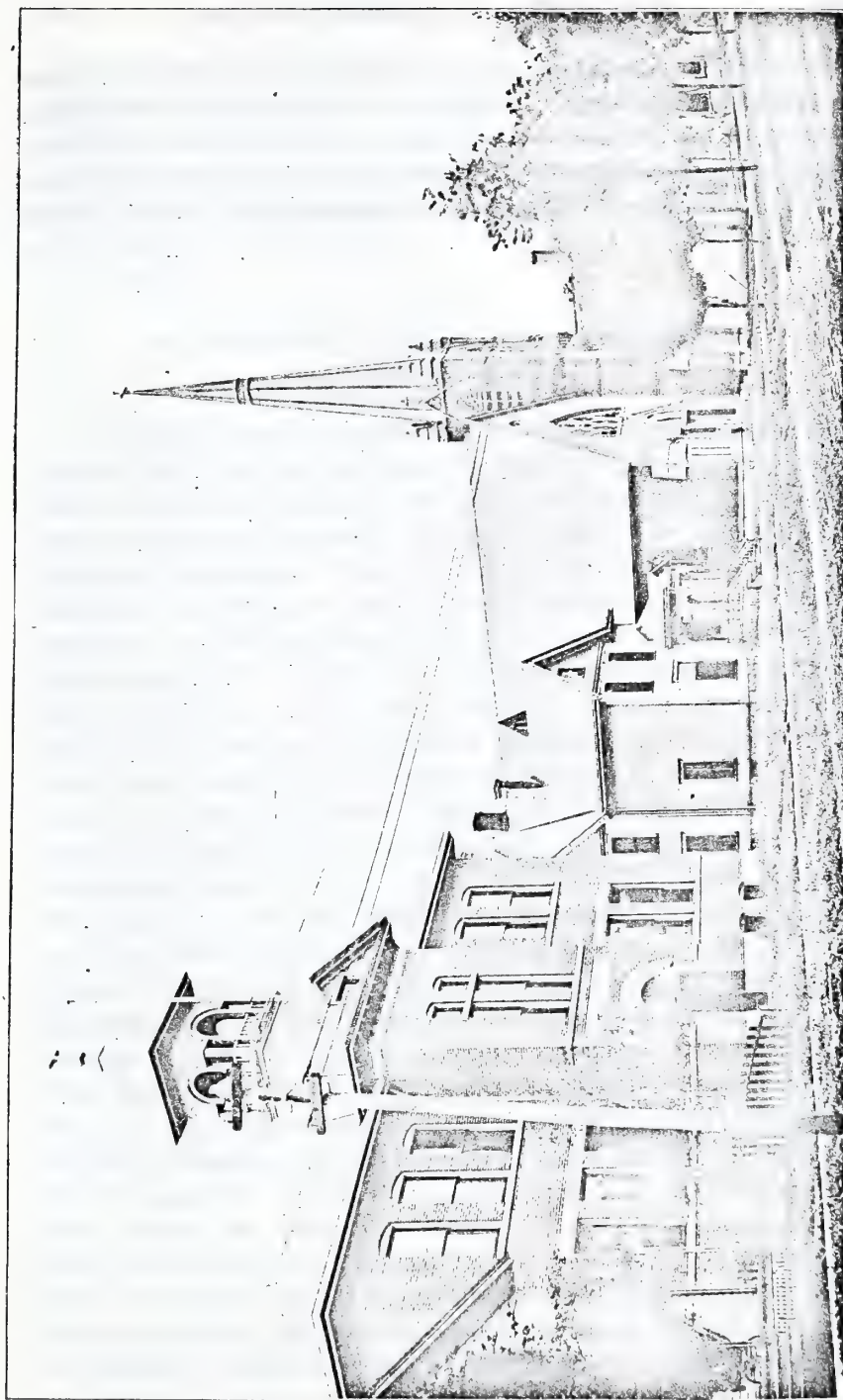
and the whole building fitted up for church and school purposes. The entire cost of land, church and school was about \$2,500. The school was opened in January, 1880, with an attendance of 40 pupils.

Father Martin attended Collinwood from Euclid, at first twice a month, on Sundays, and from 1884, every Sunday. In a few years the Mission had grown so rapidly that the church became much too small. The original debt having been cancelled in 1890, Father Martin made preparations for the erection of a larger and permanent church, to be located near the intersection of the above named avenues. Plans were drawn for a brick structure, 44x90 feet, of Norman-Gothic architecture. The foundation was laid in 1891, at a cost of over \$2,000. Work was then stopped until the spring of 1894, owing in part to present lack of means, and later to the general financial distress of 1893. The corner-stone for the new church was laid by Mgr. Boff, V. G., on Sunday, August 26, of the same year. The attractive church was dedicated to St. Joseph by Bishop Horstmann on Sunday, September 1, 1895. It was a day of great rejoicing for the Catholics of Collinwood, as well as for Father Martin, under whose watchful care the edifice was brought to completion. It cost about \$13,000.

All of the former church was now converted into a school, which a few years previous had been placed in charge of two Ursuline Sisters.

Father Martin's faithful attendance of the Collinwood Mission ended with his edifying death, on November 24, 1899. His demise was sincerely mourned by his parishioners. The present pastor, the Rev. John W. Bell, was appointed Father Martin's successor in January, 1900. His first care was the proper grading of the school. For this purpose he had the building enlarged and renovated at a cost of about \$700. He also engaged a third teacher to assist the two Ursuline Sisters.

Father Bell found that the best interests of the parish and school demanded that he reside at Collinwood, and make Euclid a Mission. Bishop Horstmann approved of the proposed change and authorized the purchase of lots on which to erect a suitable pastoral residence. This was begun in August, 1900, and at present writing (December, 1900) is almost completed. Its cost



ST. MARY'S CHURCH, SCHOOL, AND PASTORAL RESIDENCE, CONNEAUT.

and the purchase price of the lots will approximate \$9,000. The parish now numbers about 120 families. The prospects for further growth of the village and a corresponding increase of its Catholic population are the brightest, because of the decision of the "Lake Shore" road to build immense car shops, and to enlarge its present repair shops in the near future.

CONNEAUT, ASHTABULA COUNTY.

ST. MARY'S CHURCH.

The Rev. Peter Peudeprat, resident pastor of Painesville, from 1850 to 1852, was the first priest to minister to the spiritual wants of the two Catholic families then living at Conneaut. He visited them a few times between 1851 and 1852. The Rev. Charles Coquerelle succeeded him at Painesville and Conneaut, and attended the latter place monthly on Sundays. He said Mass in the house of William Brody. The V. Rev. Alexis Caron had charge from 1859 to 1862, when Conneaut was attached to Ashtabula as a Station, and later as a Mission. Thus it remained until July, 1880. During this time the following priests, resident at Ashtabula, looked after the spiritual interests of Conneaut: The Revs. John Ellwood, John Tracy and Edward J. Conway. In July, 1880, the Rev. W. J. Finucan was appointed resident pastor of Jefferson, and was also given charge of Conneaut, which he attended till March, 1881, when it was again attached to Ashtabula. In May, 1864, the Rev. J. Tracy secured, as a donation from Martin Murphy and Terence Quinn, a half-acre lot, fronting on Chestnut street. The Catholics of Conneaut were too poor and too few in number to build a church. Father Tracy bought a frame building (26x36 feet) at an expense of \$300. It was formerly used as a dwelling and stood on the site of the present Town Hall. He had it removed to the above mentioned lot and remodeled for church purposes, at a cost of about \$600. It was dedicated, in 1865, under the title of St. Mary. In the following year an addition was made to it, costing about as much as the old building itself. In 1869 Father Conway made some improvements in and about the church, which bridged over for some years the necessity of building a permanent and larger church. In July, 1884, Con-

neaut was again attached to Jefferson as a Mission, and placed in charge of the Rev. Gilbert P. Jennings. In the spring of 1887 he purchased a new site for a church—two lots covering an area of 122x155 feet, at the corner of State and Chestnut streets; they cost \$900. On July 10, of the same year, Bishop Gilmour laid the corner-stone of the new brick church. It is a neat Gothic structure, 40x80 feet, with transept, and is tastily frescoed. It was dedicated on October 21, 1888, by the same Prelate. Exclusive of altars and pews, its cost was about \$10,000. In October, 1889, Father Jennings was appointed the first resident pastor of Conneaut, and Jefferson became the Mission. This change was necessitated by the greater relative growth and importance of Conneaut, and was welcomed with joy by the generous people, who had made so many sacrifices in erecting their beautiful church. In October, 1891, the present commodious pastoral residence was ready for occupancy. It cost about \$2,200. In July, 1892, the old church was torn down and the lots on which it stood since 1866 were sold. The present pastor, the Rev. William F. Murphy, succeeded Father Jennings in August, 1893. He found a flourishing congregation, imbued with an excellent spirit, thus making his pastorate a labor of love. Thus far Conneaut had no parish cemetery. Father Murphy therefore secured five acres of land for that purpose, in June, 1900. The purchase price was \$750, and the location is a desirable one. During the same year he also bought, for \$2,900, two lots, on State street, to serve for school purposes. The building was commenced on September 8, 1900, and at present writing (December, 1900) is under roof. It is built of pressed brick and is two stories high, exclusive of basement. When completed it will have cost about \$15,000. This completes a group of parish buildings that would do honor to a parish of much greater numerical and financial strength. Conneaut now has about 100 Catholic families, and with its present bright prospects this number will rapidly increase in the near future.

CONVOY, VAN WERT COUNTY.

ST. MARY'S MISSION CHURCH.

The village of Convoy, located on the P. Ft. W. & C. railway, between Delphos and Van Wert, is a small Catholic Mission, of only ten families, which number it never exceeded. It was first attended from Glandorf, Putnam county, as a Station, as far back as 1850, by the Sanguinist Fathers, the Revs. P. Henneberry and M. Kreusch. In 1855 it was attached to Delphos, and thence attended, successively, by the Revs. F. Westerholt and A. I. Hoeffel until 1876. It was then made a Mission of Van Wert, and has since so remained. Father Westerholt bought a lot at Convoy in April, 1861, and had a plain but neat frame church (25x35 feet) built on it, which still serves its purpose. The following priests attended Convoy monthly, from Van Wert: The Revs. J. H. Leddy, J. T. Cahill, P. Barry, E. F. Rohan, F. J. O'Neill, M. J. Clear, J. J. Clarke, and the present pastor, the Rev. S. Weber, since June, 1898.

CRAWFORDSVILLE, WYANDOT COUNTY.

ST. JOSEPH'S MISSION CHURCH.

The Mission of Crawfordsville was organized in 1849 and a small log church (20x26 feet), built on a donated parcel of land. It was attended by the Sanguinist Fathers, the first of whom was the Rev. F. X. Obermüller. The last was the Rev. T. Schoch, whose pastorate ended in August, 1875, when the Rev. Joseph Rosenberg, resident pastor of Kirby, was appointed to take charge of the Mission. Whilst the Rev. Father Gales, C. PP. S., attended Crawfordsville (May, 1857, to October, 1859), the second church, a very plain frame structure (25x50 feet) was built in 1859. It cost about \$1,000, and was erected on a one acre tract of land donated by Peter Pauly, in November, 1858, for a place to build a church and school. In May, 1859, J. Draper also donated two and one-half acres for a cemetery. In 1878 Father Rosenberg established the parish school. In July, 1880, he was succeeded by the present attending priest, the Rev. J. G. Mizer. About this time the Mission had considerably increased, which fact made the

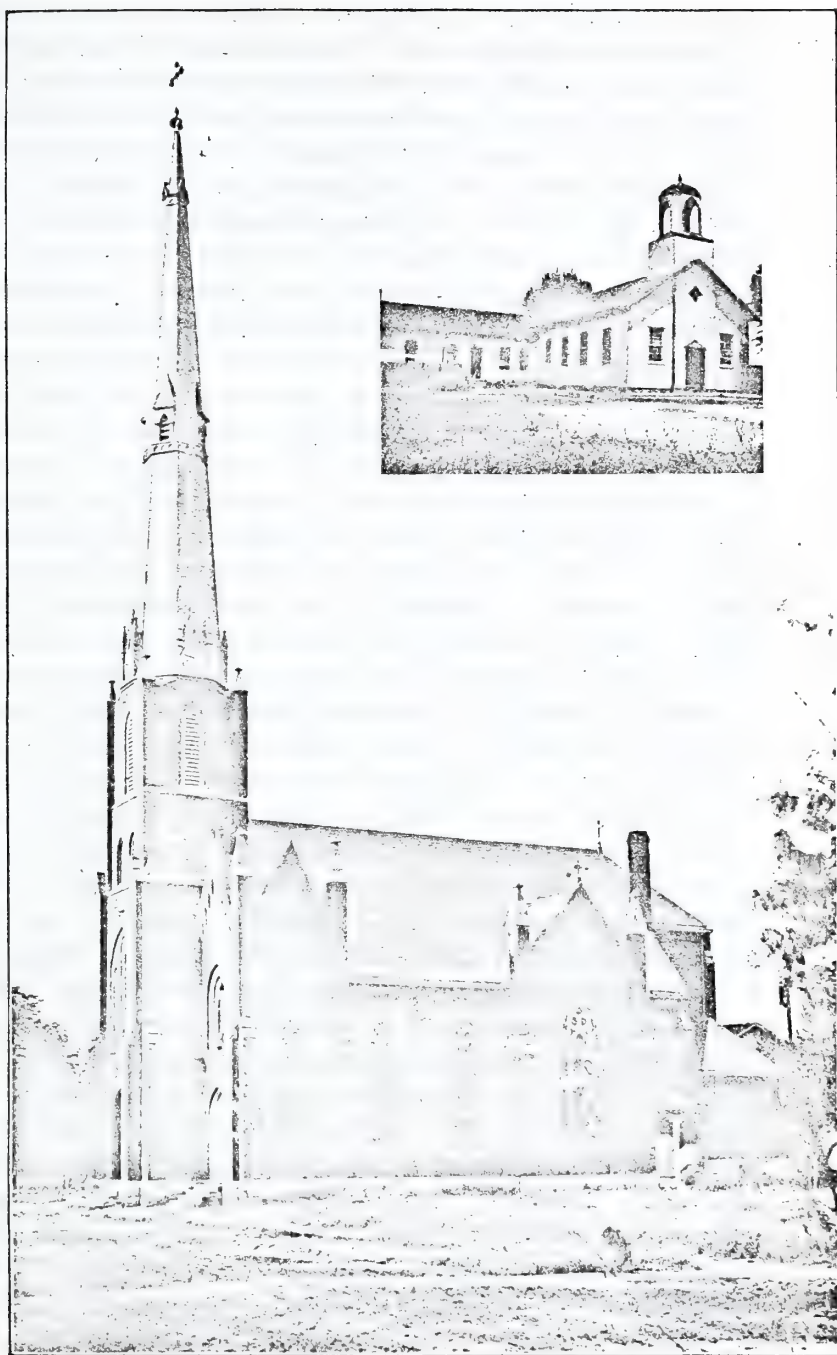
need of a large church quite apparent. Besides, the well-to-do Catholic German farmers, who composed the Mission, also felt equal to the task of erecting a church that would be a credit to them. Father Mizer therefore had plans drawn for a church of Roman architecture, in size 40x80 feet, and to cost about \$7,000. It was begun in August, 1883, and ready for use in January, 1885. On December 10, 1893, the pretty church was consumed by fire, owing to a defective flue. The insurance (\$5,000) was promptly paid, but covered the loss only in part. The people were not disheartened, however, but resolved at once to replace the church by another and better edifice. Just two months after the fire the contract for the new church was let. On June 3, 1894, Bishop Horstmann laid its corner-stone. He also dedicated the church on November 18, 1896. It is a very attractive brick structure, 40x80 feet, of Roman architecture, with an eighty-foot tower at the southwest corner. It is furnished with artistic stained glass windows, fine altars, statuary, etc., and is considered one of the prettiest country churches in the diocese of Cleveland. Its cost was \$11,000, and is fully paid. The fact is worthy of record, as the Mission numbers only about 35 families.

Father Mizer has had charge of Crawfordsville since 1880, with the exception of a short time (August, 1888, to January, 1890), when the Mission was attended from Carey, by the Rev. C. L. O'Brien. Father Mizer was then transferred to Carey, as resident pastor, but retained the charge of Crawfordsville, giving it semi-monthly service since then, as in past years.

CRESTLINE, CRAWFORD COUNTY.

ST. JOSEPH'S CHURCH.

The Rev. George H. Brennan was the first priest to say Mass in Crestline. This he did on week days in private houses, between the years 1854 and 1856, whilst he was resident pastor of Wooster. In the latter year he was succeeded by the Rev. Michael O'Neill who for about three years attended the few Catholic families then residing at Crestline. They were next visited by the Rev. Stephen Falk, pastor of Shelby Settlement, from 1859 to 1861, when Crestline was assigned to Mansfield as a Station and



ST. JOSEPH'S CHURCH AND SCHOOL, CRESTLINE.

attended by the Rev. Joseph F. Gallagher. Fathers Brennan and O'Neill had made several attempts to raise sufficient means for the erection of a frame church on lots that were promised as a donation, but their efforts failed, because of the very small number and the poverty of those that comprised their charge. The promised site for a church (two lots fronting on North street) was deeded by Peter Dousset to Bishop Rappe in July, 1859, during the time Father Falk attended Crestline, but the building project had still not materialized. Finally, when Father Gallagher took charge in July, 1861, another attempt was made to raise funds for a church—this time with success. In a few months a frame building, 25x60 feet, was ready for use as a place of worship. Most of the timber was donated by members of the Shelby Settlement congregation and hauled by them gratis. This materially reduced the cost of the church, which was erected at an expense of about \$1,000. It was placed under the protection of St. Joseph, but there is no record when or by whom it was dedicated. The Rev. Victor Arnould succeeded Father Falk at Shelby Settlement in May, 1862, and was also given charge of Crestline as a Mission. This he attended regularly on Sundays until September, 1863, when it became a Mission of Mansfield, with the Rev. James P. Molony in charge. In July, 1865, the Rev. John P. Pütz was appointed pastor of Galion and was at the same time directed to attend Crestline as a Mission. In November, 1868, he was transferred to Crestline as the first resident pastor. He remained until December, 1869, when, to the great sorrow of his parishioners, ill health forced him to resign his charge. His successor was the Rev. Joseph Eyler, January, 1870, to May, 1873. Shortly before his departure Father Pütz had bought two lots immediately east of the church, to be used eventually as a site for the pastoral residence. Father Eyler raised a subscription for the purpose and in 1871 built the present residence, a neat brick structure, at a cost of about \$2,500. In July, 1873, the Rev. A. M. Meili was appointed to succeed Father Eyler, after whose departure the Rev. J. B. Heiland, of Shelby Settlement, attended Crestline about one month. Father Meili's pastorate ended in March, 1874. The Rev. P. F. Quigley had temporary charge of Crestline, from Rockport, for a few weeks, until the arrival of the Rev. Edward Mears. By his prudence and zeal Father Mears succeeded in

bringing about an excellent spirit into the parish, which he found considerably disturbed because of difficulties that arose during the time of Father Meili's incumbency. His successor was the Rev. George F. Houck, whose pastorate lasted from August, 1875, to July, 1877—when the effects of the “Black Friday” financial panic of 1873 were yet felt. Notwithstanding the financial depression, which very noticeably affected Crestline—a thorough “railroad town”—Father Houck succeeded in making a number of notable improvements in and about the church and school, all of which were paid for when completed. In obedience to Bishop Gilmour's wish he severed his connection with the good people of his first and only pastoral charge, and to which he had become greatly attached. He was assigned to a field of duty entirely new to him—the Chancellorship of the diocese, with which position was also connected that of secretary to the Bishop. Father Houck's successor was the Rev. Michael B. Brown, during whose pastorate, which ended in March, 1881, the present Sisters' residence was built. He was succeeded by the Rev. William J. Finucan who, like most of his predecessors and the large majority of the parishioners, was displeased with the out-of-the-way location of the church. As a new and larger church was a necessity, Father Finucan determined that it should be built in a prominent part of the town—as good as the best. In 1883 he raised a generous subscription for the purchase of a splendid site at the corner of Main and Thoman streets. The lots were bought in May, 1884, and cost \$1,800. Ill health prevented Father Finucan from building the much desired church, and obliged him to ask for a less exacting pastoral charge. His wish was granted and the Rev. Clement H. Treiber was appointed his successor, in June, 1887. Shortly after his advent to Crestline Father Treiber made preparations to erect the new church, for which he found a little over \$4,000 in the parish treasury. This sum had been raised by Father Finucan who had also paid for the above mentioned lots. With this nucleus on hand, increased by further subscription, the foundation for the church was commenced in the spring of 1888. On June 3, of the same year, the corner-stone was laid by Bishop Gilmour. During 1888 the sum of \$13,000 was expended on the building. Father Treiber thought it prudent not to push the work

too rapidly; hence nothing of importance was done in 1889. In the following year the church was completed, \$3,000 having been the amount expended. Mass was said in it for the first time on November 23, 1890. The beautiful edifice was dedicated by Bishop Horstmann, on Sunday, May 22, 1892. It was a day of rejoicing for pastor and people who now had a church that ranked with any in that section of the diocese in point of architectural beauty and finish. It was also a vindication of Father Finucan's position against the few who opposed the purchase of the new site, all now agreeing that no better location could have been chosen. The church (42x100 feet) is a very attractive brick edifice of Gothic architecture and adorned with stone trimmings. It has stained glass windows and its interior is fitted up in excellent taste.

In September, 1899, the Rev. Ignatius J. Wonderly was appointed successor to Father Treiber, who was sent to Canton, there to organize a congregation. Father Wonderly's stay was brief—till January, 1900, when the Rev. J. C. Herr, the present incumbent, was appointed to take charge. Shortly after his arrival he had the pastoral residence neatly refurnished at a cost of about \$300. At an outlay of about \$700 he had the old church remodeled into a school, a purpose it now admirably serves, affording, as it does, ample educational facilities to the children of the parish. The school dates back to the pastorate of Father Pütz, and has been kept open ever since. It was in charge of lay teachers until September, 1887, when it was placed under the direction of the Sisters of Notre Dame. They remained in charge until September, 1889, when they were succeeded by the Sisters of the Humility of Mary. They taught the school until June, 1893. In September, 1893, the Dominican Sisters replaced them and since then have had charge. The enrollment in December, 1900, was 100 pupils.

The parish now numbers about 85 families. As a "mixed" congregation, composed of Irish, Germans, and their decendants, it is a model, Catholicity and not nationality being the tie that binds them all.

CUSTAR, WOOD COUNTY.

ST. LOUIS' CHURCH.

The first Catholic settlers in Liberty, Milton and Weston townships formed the nucleus of the present flourishing congregation at Custar. From 1858 to 1866 Custar was attended as a Station at irregular intervals, from Maumee, Perrysburg and Providence. A frame church (no longer existing) was built in the early "sixties," at Wurtsburg, about a mile and a quarter east of the center of the Custar Mission, where also, in the summer of 1864, a frame church, 29x50 feet, was built under the direction of Father Griss, who at that time attended Custar from Perrysburg. Both churches were completed about the same time and were dedicated on the same day by Bishop Rappe. There is, however, no record of the date of dedication. Shortly after this event the Mission of Wurtsburg was merged into that of Custar, and thus ceased to exist. The following priests had charge of Custar, either as a Station or as a Mission: The Revs. S. Bauer (who attended Custar from Maumee between 1860 and 1862, and was the first priest who visited Custar), Jacob Hamene, Charles Griss, Joseph Reinhardt, Daniel O'Keefe, and Henry D. Best. In August, 1875, the Rev. Henry Doerner was appointed first resident pastor. He had charge of St. Louis' parish until March, 1881. He built the pastoral residence in 1876; previous to that time he lived in a rented house. His successor was the Rev. Joseph Sproll (1881-85), and he in turn was succeeded by the present pastor, the Rev. Michael Vollmayer, in July, 1885. By this time the congregation had outgrown its first church, which had also been considerably damaged by fire in March, 1887. Hence Father Vollmayer secured a suitable site in January, 1889, and shortly after had the foundation for a brick church, 45x106 feet, under way. Bishop Gilmour laid the corner-stone on Sunday, July 14, 1889. Two years later (May, 1891), Mgr. F. M. Boff, then administrator of the diocese, dedicated the beautiful Gothic structure to St. Louis, King of France. The pastor and his generous people, the majority being German farmers, had the great satisfaction of entering their new house of worship on the day of its dedication, with the knowledge that it was without a dollar of

debt. With its furnishings, stained glass windows, Stations and statues, the church cost about \$14,000. In December, 1891, three fine bells were placed in position. The church is a monument to the zeal of Father Vollmayer, under whose watchful eye it was brought to completion; it is also a tangible evidence of the generosity and practical faith of his congregation, which numbers about 85 families.

In the fall of 1900 Father Vollmayer began the erection of a handsome pastoral residence, of brick; it cost about \$3,500. The old residence was fitted up as a home for the Notre Dame Sisters who took charge of the parish school in September, 1900, till then taught by lay teachers. The school was established in 1875, during the pastorate of Father Best. For three years the pupils were assembled in the church, near the entrance, and there taught. In 1878 Father Doerner built an addition to the rear of the church, part of it serving as a sacristy, and part as a school.

CUYAHOGA FALLS, SUMMIT COUNTY.

ST. JOSEPH'S MISSION CHURCH.

Cuyahoga Falls is a flourishing village, five miles north of Akron. It is located on the banks of the river from which it takes its name, and is noted as one of the most picturesque places in Northern Ohio. Catholics settled there between 1820 and 1835, and were visited by the Dominican Fathers, among them the Rev. Vincent De Raymacher. In 1835 the Rev. John Dillon, first resident pastor of Cleveland, paid them occasional visits, as appears from an item in the *Cincinnati Catholic Telegraph* of September 4, 1835, which will be found on page 31 of this volume. Cuyahoga Falls was first attended from Cleveland, as a Station, by the Revs. Patrick O'Dwyer and Peter McLaughlin (1836-42), and from 1842 till 1867, by the resident pastors of St. Vincent's, Akron. It was then attached to Hudson, whence it has been attended ever since. Whilst the Rev. Patrick Barry, resident pastor of Hudson (July, 1881, to November, 1884), had charge of Cuyahoga Falls, he secured property for a church in October, 1883. In the spring of the following year he had the present brick edifice (30x60 feet) brought under roof, but lack of means prevented its interior

completion. It thus remained until the advent of the Rev. James J. Farrell, who had pastoral charge of "The Falls" from October, 1885, to September, 1889. He had the church plastered and neatly adorned. It cost about \$2,000, and was dedicated to St. Joseph, by Mgr. F. M. Boff, V. G., on June 19, 1887. The Mission numbers about 20 families, to whom much credit is due for generously assisting with their limited means their respective pastors in securing so neat a place of worship. The Rev. D. B. Crotty, of Hudson, the present pastor, has had charge of the Mission since August, 1899.

CYGNET, WOOD COUNTY.

SACRED HEART OF JESUS' MISSION CHURCH.

The little "oil-town" of Cygnet has but a brief history. It dates back less than ten years—to about the year 1890, when in the heart of the now celebrated oil field of Wood county it came into existence. With oil drillers, in the employment of the Standard Oil Company, came also a fair contingent of Catholics, whose numbers were steadily increased by other co-religionists seeking employment, or their fortune, in the surrounding oil region. How Cygnet, with its vast array of oil derricks, came by its pretty name is not on record, as there is certainly nothing about the town to suggest the young of the swan.

To the Rev. W. S. Kress, pastor of Bowling Green, was committed, in September, 1892, the spiritual welfare of Cygnet's few Catholics. He assembled them for the purpose of determining upon the purchase of a suitable place for divine worship. They were averse to erecting a costly building, as the future of the town, depending as it did on the oil supply, was not assured. Its exhaustion meant the total abandonment of Cygnet. In view of the uncertainty of the town's stability it was resolved to accept the offer, without cost, of an abandoned one-story frame building, which had been used as a rod-shop, but was still in good condition. Three lots, fronting on Bradford street, were purchased for \$250, and the above mentioned building, located on them, was transformed into a neat chapel. The first High Mass was celebrated in it by Father Kress, on Sunday, October 30, 1892.

Previous to the equipment of the chapel, Mass had been said in one of the public school buildings, and before that in the house of Hugh McGivern. In November, 1894, the Rev. A. H. Schreiner succeeded Father Kress at Bowling Green, with charge of Cygnet as a Mission. After repeated but vain efforts to convince the few Catholics of Cygnet of the necessity of building a more suitable house of worship, Father Schreiner finally succeeded in getting their co-operation. As a result he bought, on September 9, 1898, a new location in the most prominent part of the town. The temporary chapel was removed to the rear end of the lots, eventually to be used as a parish and society hall. Plans were at once drawn and approved for the construction of a substantial brick church, 35 feet wide and 65 feet long. It was completed in a few months, and dedicated to the Sacred Heart of Jesus, on Sunday, July 9, 1899, by the Rev. Chancellor Houck, as Bishop Horstmann's delegate. He also sang the first High Mass in the new edifice, which is a little gem of church architecture, and an ornament to the town as well as its most prominent building. Its construction was planned and begun by Father Schreiner, and completed under the supervision of Father Regan. It cost \$4,000; but a small debt remains, which will soon be paid.

Father Schreiner was succeeded at Bowling Green and Cygnet by the Rev. Martin J. Regan, the present pastor, in January, 1899. Since Bowling Green and Cygnet are now connected by an electric line, services are held in each place every Sunday and Holyday. The Mission is in a prosperous condition, with harmony and peace prevailing. As yet it has not been found possible to establish a parish school.

DALTON, WAYNE COUNTY.

ST. JOSEPH'S MISSION CHURCH.

As early as 1825 Catholics, from Maryland, had settled in the village and environs of Dalton—located six miles from West Brookfield, Stark county. It was then and for many years known as Sugar Creek. They were attended by the resident pastors of St. John's, Canton, and later by those of Doylestown, Wooster and Canal Fulton. They had built a log chapel on the farm of a Mr.

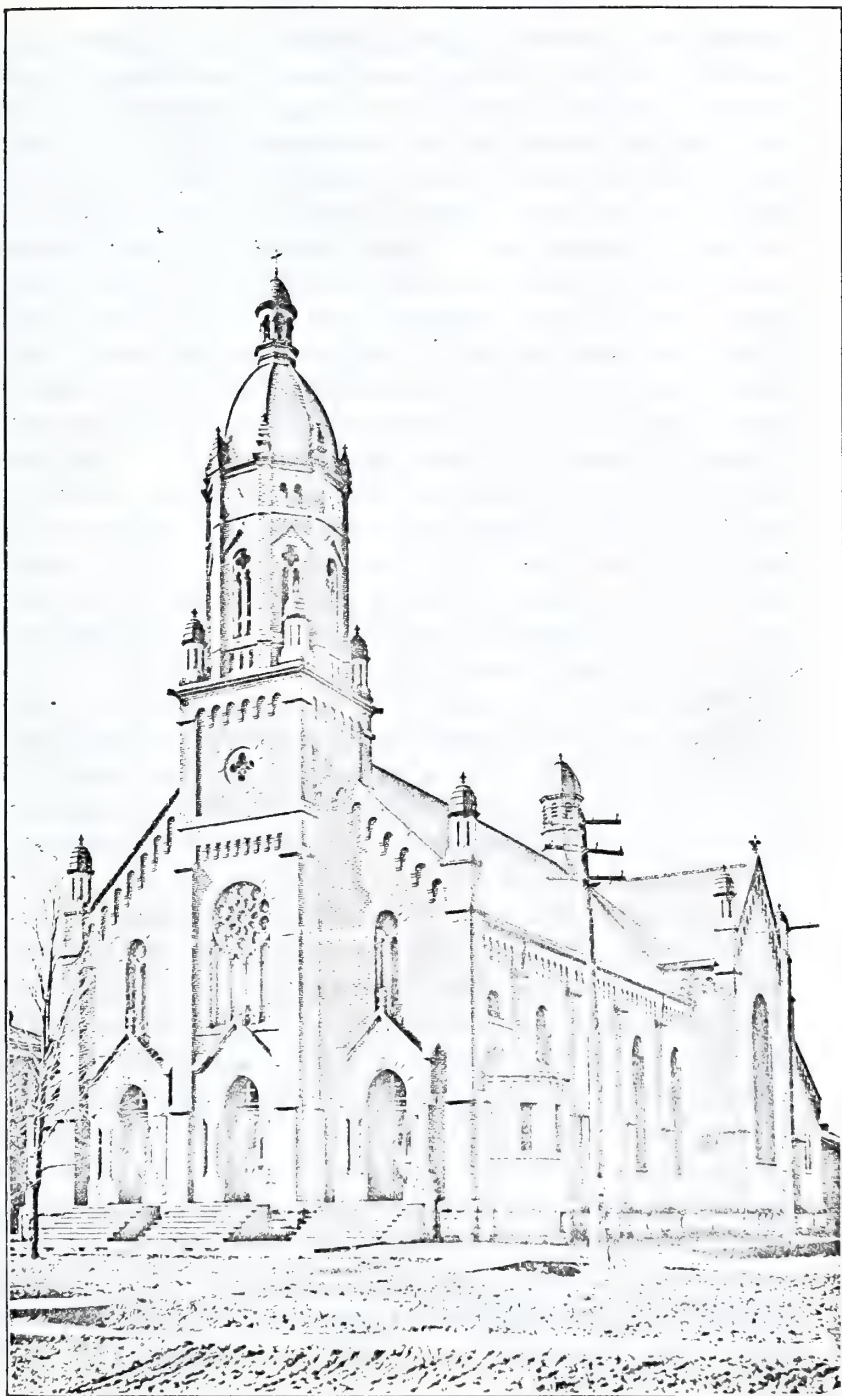
Arnold. As they gradually became reduced in numbers their further attendance as a Mission was abandoned. When asked to join one of the neighboring Missions, and help build a church, it is said they refused. Concerning the log chapel, mentioned above, the following paragraph is taken from a letter sent by Bishop Purcell to the *Cincinnati Catholic Telegraph*, in which it appeared July 18, 1834: "In Sugar Creek church, Wayne county, likewise a log edifice, small and inconveniently situated, there were fourteen communicants * * * on the first of July. The Arnolds, of Allegheny county, Maryland, have planted the mustard seed, and they now cherish its growth in this lonely place." By degrees they became careless and eventually they, with their descendants, apostatized. The above mentioned log chapel was turned into a stable and later the adjoining small and partially filled cemetery was sold to the Township Trustees by the owner of the farm on which it was located, and made a public cemetery. Thus the last trace of Catholicity at Dalton was effaced and has never since been restored.

DEFIANCE, DEFIANCE COUNTY.

ST. JOHN THE EVANGELIST'S CHURCH.

The Holy Sacrifice was offered in Defiance for the first time, in the year 1841, the Rev. Amadeus Rappe, later first Bishop of Cleveland, being the celebrant. There were then but two Catholic families—P. Fitzpatrick's and Frank Weissenberger's—in Defiance, the County Seat of Defiance county. There were in the town at that time less than three hundred inhabitants. Besides the above mentioned families, in whose houses Mass was said for some years, there were also a few Catholic young men and women. They constituted the numerical strength of Defiance's Catholic population and were regularly visited from Toledo, on week days, by Father Rappe (1841-46), the Revs. Louis De Goesbriand (1847) and Philip Foley (1847-49). In 1849 the Rev. Sebastian Sanner, resident pastor of Maumee, was given charge also of Defiance, which he attended about one year.

The first church, a frame structure, 22x30 feet, was built under the direction of Father Rappe, in the fall of 1844, on a lot donated



ST JOHN S CHURCH, DEFIANCE

by H. G. Philipps. The following passage, relative to St. John's, Defiance, is taken from a letter sent by Father Rappe to Bishop Purcell, and published by him in the *Catholic Telegraph*, February 13, 1845: "I went to Defiance the 15th of January, and was very much gratified when I perceived a small church erected by the care and sacrifice of a few Catholic families of that place. I hope to celebrate Mass in it before Easter. I am pleased to tell you that everything has been conducted so well that it will be out of debt when finished. It is not a splendid building, but I hope Almighty God will have more regard for the good and pious hearts, which built up an humble temple for His glory, with much exertion, than for a monument erected by pride, or without any hard sacrifice." Though small, the church, or chapel, was amply large for some years, as the growth of Catholicity in the village and county of Defiance was very slow until 1850. Within the limits of the entire county there were then only fifteen Catholic families, some of them going a distance of twenty miles to attend Mass. In 1850 Defiance was made the center of a Mission district, comprising all of Defiance, and part of Fulton, Henry, Paulding, Williams and Wood counties. The Rev. Louis J. Filiere was appointed the first resident pastor of Defiance, in November, 1850, with the above mentioned additional charge. In March, 1854, he was transferred to Providence, Lucas county, and Defiance was then assigned to the Sanguinist Fathers of Minster, Auglaize county, as a Mission, and attended by them from April, 1854, to July, 1855. Their names, as found in the parish records of Defiance, are the Revs. Patrick Henneberry, Andrew Herbstritt, E. Ruff and Jacob Ringeli. During this time they built a small frame house next to the church for their residence. They also built a residence for the Sanguinist Sisters who had charge of the school, which was organized at that time. During Father Filiere's pastorate five acres of land were secured for a cemetery. The deed was given June 3, 1853. The Rev. Francis Westerholt was appointed to the pastorate of Defiance in July, 1855, thus relieving the Sanguinists. In September of that year he secured additional lots for a prospective church, which soon became a necessity, owing to the increase of Catholic population in Defiance and its immediate vicinity. In the summer of 1856 Father Westerholt had the new

brick church (34 x 75 feet) under way and enclosed in the fall of that year. Although its interior for lack of means was not finished until some time later, necessity compelled Father Westerholt to use it in its unfinished condition, as the old church had become overcrowded. This was also changed at once into a parish school, much to the joy of the children, whose number had outgrown the cramped quarters in the old school. Besides attending to St. John's, Defiance, Father Westerholt had charge of many stations and missions in the county of Defiance and neighboring counties, until his appointment to the pastorate of Delphos, in July, 1858. The Rev. Aloysius I. Hoeffel was at that time also appointed his successor at Defiance, with charge of the above mentioned stations and missions. These he attended alone about one year, when he received assistance, in July, 1859, in the person of the Rev. James P. Molony, whom Bishop Rappe sent to Father Hoeffel as his co-laborer, thus enabling him to give more time and attention to his parish work at Defiance. Father Molony was succeeded by the Revs. A. Magenmann (1861); J. P. Carroll (1862-63); John Hannan (1865-66) and Daniel O'Keefe (1866-69). Father Hoeffel finished the interior of the church begun by Father Westerholt. He secured a pipe organ at a cost of \$1,000, purchased eight acres of land for a cemetery, and the lot on which the present pastoral residence stands. After ten years of hard labor Father Hoeffel was appointed to the important pastorate of St. John's, Delphos, thus again succeeding Father Westerholt, who was transferred to St. Peter's Church, Cleveland, in January, 1868. The Rev. G. Rudolph succeeded Father Hoeffel at Defiance. He remained from May, 1868, to August, 1869, when the Rev. C. Viere was appointed resident pastor. He in turn was succeeded by the Rev. John B. Jung, in October, 1878. During Father Viere's pastorate the parish of Our Lady of Perpetual Help was organized in 1873, by the separation from St. John's of its English-speaking members. This now made St. John's an exclusively German parish. To give the new parish a start, St. John's gave the sum of \$5,000, and retained for their own use all the church property, excepting the cemetery, which remained in common. During the same year St. John's built a neat brick pastoral residence. It cost \$4,000, and was then considered one of the best in the diocese.

The new parish used St. John's Church, and had separate services in it, until 1876. They then took possession of their own church, which was brought almost to completion during that year. In spite of the separation above mentioned, St. John's Church again became too small to accommodate its rapidly increasing membership; hence it was enlarged in 1880. At that time the parish numbered 130 families. Father Jung's pastorate ended in October, 1891, when ill health forced him to resign his charge. He returned to his native Switzerland and died there two months later, December 30, 1891. His death was mourned by his people and by all who knew him, as that of a good and faithful priest. His successor is the present pastor, the Rev. Joseph P. Gloden, who took charge of St. John's on November 1, 1891. He at once set to work to pay off the parish debt. It was cancelled in 1892. He then started a subscription for a much needed larger and better church, the old structure having again become too small; it was also in poor condition; in fact, unsafe. A building fund was commenced in 1892, and within two years had grown to generous proportions. In the fall of 1894 the foundation for the new church (55 x 135 feet; transept, 65 feet) was commenced on the lots that served as a site for the parish hall, which had been removed in the spring of that year. On May 25, 1895, Bishop Horstmann laid the cornerstone, and the following day he also blessed two large bells intended for the new church, both of which, as well as the fine tower clock, were special donations. On this occasion the parish also celebrated the fiftieth anniversary of its establishment, and the twenty-fifth of Father Gloden's ordination to the priesthood. The double festivity marked a memorable epoch in the history of the parish.

During the summer of 1895 the new church was enclosed, and its beautiful interior was brought to completion by August of the following year. Its fine array of artistic statuary and all its other furnishings were donated—some by individual members of the congregation and some by the parish societies. Father Gloden donated the splendid set of Stations. They cost over \$1,000, and are works of art. On September 13, 1896, the beautiful new brick church, of Roman architecture, was dedicated by Bishop Horstmann. It was a day of supreme joy for the zealous pastor and his devoted people, who now had a church worthy to be ranked with

the best equipped in the diocese of Cleveland. Its total cost was about \$25,000. A debt of \$8,000 was due on the church, the day it was dedicated, but in December, 1900, it had been reduced to \$4,400; this comparatively small balance Father Gloden confidently hopes will be cancelled within the next two years.

As above stated the parish school was established about the year 1854 by the Sanguinist Fathers, then in charge of St. John's. It has been supported without interruption since that time. It was taught by lay teachers until 1870, when it was entrusted to the Sisters of St. Agnes, of Fond-du-Lac, Wis. They have conducted it ever since with results gratifying to the various pastors and beneficial to their pupils. At present three of the Sisters have charge of the school, which has an enrollment of 150 pupils. The parish numbers 145 families according to the last diocesan census, and is in excellent condition, financially and spiritually.

DEFIANCE, DEFIANCE COUNTY.

OUR LADY OF PERPETUAL HELP CHURCH.

The original members of the congregation of Our Lady of Perpetual Help belonged to St. John's. The formal organization of the new parish, composed of the English-speaking members of St. John's, including also many German-Americans, took place during the pastorate of the Rev. C. Viere on January 1, 1873. The separation was the result of a vote, whether to replace St. John's by a church large enough to accommodate all the members, or to divide its membership and establish an exclusively English-speaking congregation. The latter proposition prevailed, and received Bishop Gilmour's approval. At the same time the new parish was voted the sum of \$5,000 and given the right to have its own services in St. John's for three years, until the completion of its church, as stated in the preceding sketch. A large lot, 228 x 356 feet, located at the corner of Jefferson and Arabella streets, was secured for a church site, in April, 1873, the purchase price being \$3,800. As no pastor could then be appointed for the new parish, owing to a lack of priests, a building committee attended to all the details of providing plans for the new church, excavating for foundation, raising funds, etc. Finally, in March, 1875, Bishop Gil-

mour sent the Rev. Peter P. Mazuret, as the first resident pastor of the congregation of Our Lady of Perpetual Help. Under his direction the work on the new church was continued. The cornerstone was laid in June, 1875, and services were held for the first time in the new but interiorly unfinished church, in January, 1876. Father Mazuret was succeeded by the Rev. Michael P. Kinkead on January 4, 1877. He had the interior brought to completion within the following two years. On Sunday, November, 20, 1878, Bishop Gilmour dedicated the new church. It is of Gothic architecture, and its size is 55 x 130 feet. It cost over \$30,000, and is an ornament to the city of Defiance and the diocese of Cleveland. It has rich stained glass windows, and its furnishings are among the best. In 1892 Father Kinkead had the graceful spire erected at a cost of nearly \$3,000, and a \$2,000 pipe organ placed in the church. In 1897 he provided three new altars for the church, had it beautifully frescoed and decorated, and fitted out with a steam heating apparatus—all at a cost of about \$5,500. The interior is very neat, attractive and devotional.

The parish school was organized in 1886. The brick school building and a residence for the Sisters were erected during that year, both costing about \$8,000. The school has been in charge of three Dominican Sisters since its establishment. Although the church debt is considerable, it is being steadily reduced. The parish numbers about 180 families. The Rev. F. B. Doherty is the present pastor. He succeeded Father Kinkead in August, 1899.

DELAWARE BEND, DEFIANCE COUNTY.

ST. STEPHEN'S CHURCH.

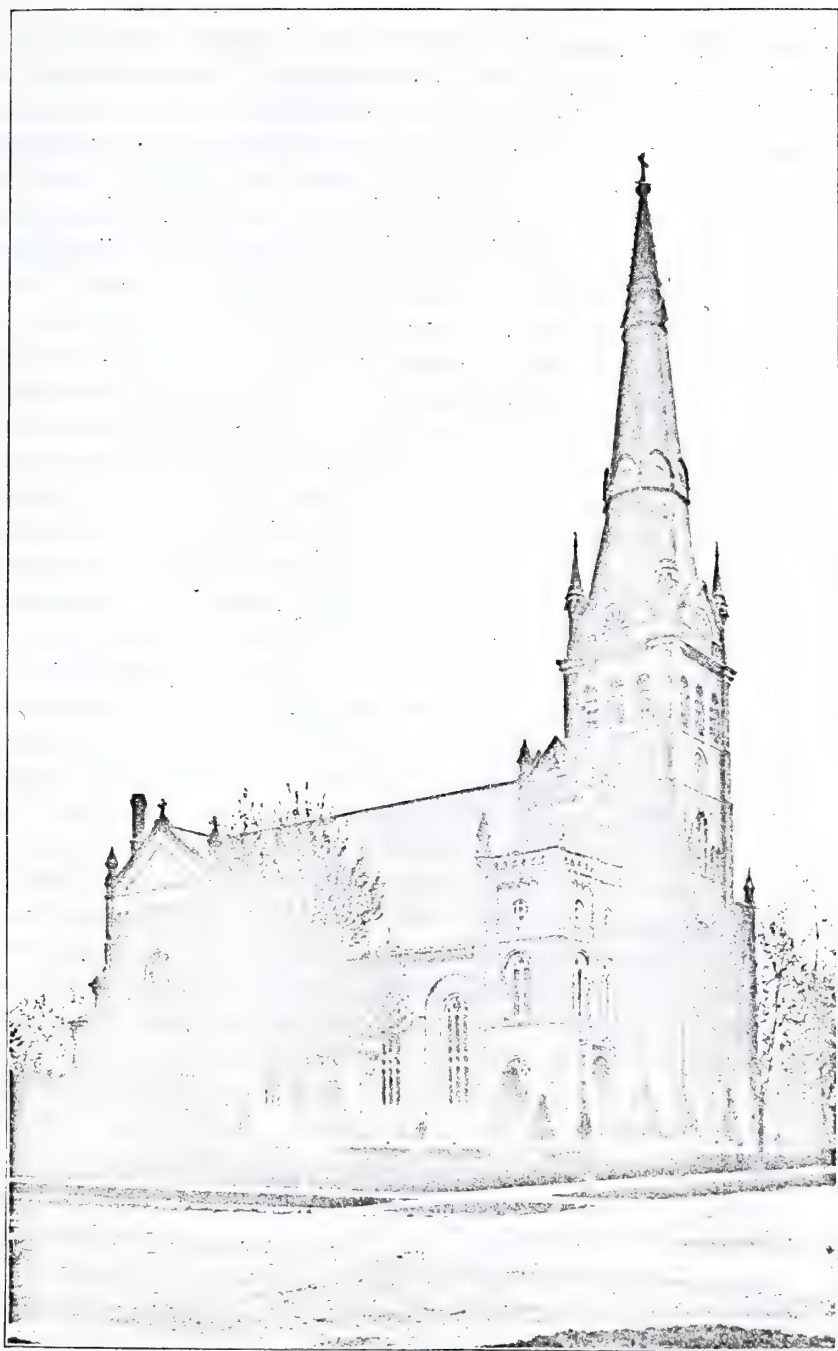
The Rev. Amadeus Rappe was the first priest who visited the few Catholic families living at or near Delaware Bend, in 1846. He repeated his visits from Toledo several times during that year and said Mass in private houses. In 1847 the Rev. Louis De Goesbriand, also of Toledo, took charge, and after him, from 1848 to 1850, the Sanguinist Fathers, residing at Glandorf. Between 1850 and 1888 Delaware Bend was attended from Defiance (1850-73), and Antwerp (1873-88), first as a Station and later as a Mission. In 1856 Father Westerholt had a log chapel built. It

served its sacred purpose until 1880. The Rev. F. Rupert, resident pastor of Antwerp, attended Delaware Bend from July, 1879, to April, 1881. Early in the spring of 1880 he bought an acre of ground and soon after began the erection of the present frame church (38 x 70 feet); it cost about \$3,800. The members of the mission, mostly farmers, furnished and hauled the greater part of the lumber without charge, thus greatly reducing the cost of the building. The neat edifice, handsomely furnished, was dedicated by Father Rupert, as the Bishop's delegate, on November 28, 1880. When he left Delaware Bend, in April, 1881, the debt had been reduced to \$400. In August, 1888, the Rev. Lawrence Heiland was appointed the first resident pastor, with charge of several missions. In the following year he had the present neat frame pastoral residence built, at a cost of \$1,300. In 1890 he also opened a parochial school in a one-story frame building, which had been donated by a parishioner in 1889. Owing, however, to lack of means and small attendance, the school was closed in 1891 and has not been reopened since. The present cemetery is Father Heiland's donation; the deed was given in 1900. He was succeeded, in June, 1900, by the Rev. H. E. Boesken. He, however, remained only about one month, when he was transferred to Loudonville, and succeeded by the present pastor, the Rev. Nicholas Espen. At once a number of improvements were made by him in and about the church, which has now a neat and tidy appearance.

DELPHOS, ALLEN COUNTY.

ST. JOHN THE EVANGELIST'S CHURCH.

The large and flourishing parish of St. John's and the enterprising town of Delphos, located on the border line of Allen and Van Wert counties, owe their origin to a Catholic priest—the Rev. John Otto Bredeick. In October, 1844, he came from his native Westphalia to that part of Ohio when it was a dense forest, covering a very large area of land, then known as "Ten-Mile Woods." His brother Frederick had preceded him in 1836, for the purpose of founding a Catholic German colony in Northern Ohio, but did not purchase land in that locality until 1844. He secured a ninety-two-acre tract of government land, immediately east of the Miami



ST. JOHN'S CHURCH, DELPHOS.

and Erie Canal, which is the dividing line between Allen and Van Wert counties. The canal was opened to traffic in 1845, at which time the town of Delphos was also platted. Until 1851 the different portions of Delphos were known as Section Ten, Howard, East Bredeick and West Bredeick. In February, 1851, the town was incorporated by act of Legislature, and at the suggestion of Father Bredeick it was given the name of Delphos.

In October, 1842, the first colony of Catholic settlers came from Germany to the Ten-Mile Woods, under the leadership of Theodore Wrocklage, who had returned to Europe from Ohio for the purpose of inducing his countrymen to seek their fortune in the new world. The colony, composed of 42 persons, was met at Defiance and brought to the present site of Delphos by Frederick Bredeick. The hardships these sturdy pioneers had to endure on their long and tedious journey, by water, wagon, and afoot, were eclipsed soon after by the privations they had to suffer in the wilderness of Northwestern Ohio. Two years later, in October, 1844, they were rejoiced to have in the midst of them, both as pastor and counselor, the Rev. J. O. Bredeick, who brought with him a number of sturdy Catholics from Osnabrueck, Germany, to add to the strength of the little colony, some of whose members had been his parishioners in their native village. Father Bredeick brought with him also considerable means from his patrimony, and with it bought another tract of government land adjacent to that which had been secured for him by his brother Frederick, a short time previous. Part of this land Father Bredeick had platted into lots and streets, that now form the best and most valuable portion of the present town of Delphos. In 1845 he also set aside as a gift for the use of the Catholics of "Section Ten" (Delphos) a large tract, comprising many choice lots, as a site for the future church, school and pastoral residence. Even now the church property of Delphos is not equalled in size and location by any other in the diocese of Cleveland. Father Bredeick, shortly after his arrival, had a log house (18 x 24 feet) erected at his own expense, to serve as a chapel for his faithful colony. It soon proved too small for their accommodation, and hence was enlarged in 1846 by a frame addition, 27 feet wide and 37 feet long. The addition was intended only as a makeshift, as Father Bredeick saw the necessity of at

once providing larger and much better church facilities. Part of the addition was used as a school, and served as such for some years.

In the latter part of 1846 Father Bredeick began the erection of a new church. It was built of hewn timbers; its size was 60 x 107 feet. Considering the poverty of his people (only one family was possessed of means) it was a grave undertaking for the good pastor, who gave most liberally out of his own purse to meet the cost of the church. But all the parishioners contributed, either of their limited means, or gave generously of their time in the way of labor, teaming, etc. The cutting and hauling of the heavy timbers took almost two years, as the work had to be done when labor and teams could be had. After this the framing of the timbers and the erection also took considerable time. But the result was a firmly built church of hewn logs, the interstices being filled with mortar, and the whole exterior covered with shingles. Solidity, rather than architectural beauty, was its chief mark. The large and clumsy-looking structure was used for the first time on All Saints' Day, 1853, when to the great joy of his faithful flock, now numbering 85 families, Father Bredeick offered up the Holy Sacrifice within the unfinished enclosure. The people of Delphos, at that time, had no idea of the science needed in the construction of a building of this kind, and therefore employed no architect. They calculated strength and durability by bulk; hence the more timber they used, and the more massive the structure, the stronger and more durable it seemed to them. It is remarkable, that, wanting as the builders were in the most elementary knowledge of the art of construction, they should have been able to stay the huge pile so firmly that it remained intact for nearly thirty years, and finally had to be taken down. No practical builder directed the work, as no one was then to be had in or near Delphos. The task was entrusted to J. M. Heitz, a cabinet maker, who never, before or after, built a house, or even a stable. In 1855 the exterior of the church was completed. It was painted white, which gave the shingle-covered sides a unique appearance. Between 1856 and 1857 the main altar and most of the pews were made and placed in position.

Father Bredeick labored incessantly for the welfare of his parish which had doubled in size within less than ten years, in spite

of the ravages of the cholera epidemic of 1854 and 1855, which claimed many victims. The hardships of pioneer life, and the countless difficulties that beset him in his varied pastoral duties, gradually undermined his health. Though his indomitable spirit was ever ready to cope with difficulties, his physical strength was by no means equal to the task, and gradually it gave way to the inevitable. Before the interior of the church was completed the stamp of death was imprinted on his brow. In April, 1858, Father Bredeick became seriously ill after preaching his first sermon from the new pulpit. He rallied somewhat, but was never again able to fully discharge his pastoral duties. The Rev. Francis Westerholt, at the time pastor of St. John's, Defiance, was therefore appointed in July, 1858, to assist him. About six weeks later, August 19, Father Bredeick passed to his eternal reward, sincerely mourned by his parishioners and by his fellow citizens, the former losing in his death a devoted pastor and the latter a public benefactor. For a more detailed account of this worthy priest's life the reader is referred to his biographical sketch in the second volume of this work.

Father Westerholt was now given full charge of the parish, and well did he acquit himself of the responsibility. He soon gained the confidence and affection of his people, and with their generous co-operation continued the work of his predecessor. His first efforts were directed towards finishing the interior of the church. He had two side altars placed in the sanctuary, secured a \$1,000 pipe organ and added a number of pews to those already in place. In 1862, the spire, 150 feet in height, was built, and shortly after two bells—the larger weighing 1,800 pounds—were placed in position. The steadily increasing membership of the congregation required more church accommodations, hence an additional gallery was built in 1865. In the following year the parish, composed in large part of farmers, was dismembered by the formation of a second, whose place of worship was located at Landeck, five miles from Delphos. About this time three Sisters of St. Francis, of La Crosse, Wis., took charge of the girls' department in the parish school. In accordance with one of Father Bredeick's bequests they were given possession of the property which had been used as a pastoral residence. Thus Father Westerholt was obliged

to build another residence for himself, which he did in 1867. It is a commodious two-story brick building, cost \$6,500, and still serves its purpose well.

In January, 1868, Father Westerholt was called by Bishop Rappe to take charge of St. Peter's parish, Cleveland, and was also appointed one of his Vicars General. Although a distinct promotion for the pastor, his people deeply regretted to part with him. By his energy, force of character and honesty of purpose he had won their confidence and respect, and the separation was painful to them. His successor is the present worthy incumbent, the Rev. Aloysius I. Hoeffel, who received his appointment at the same time Father Westerholt received his for Cleveland. At this time about 250 families made up the parish.

Father Hoeffel found it necessary to provide more adequate school facilities at once. He raised the needed funds by voluntary subscription, and after exchanging a portion of the Father Bredeick estate for two lots south of the church, he erected on these the present school building in 1869 and 1870. It is three stories high and contains four large school rooms. The third story, formerly a parish hall, has been changed recently into society rooms, which are used by the Young Men's Sodality.

No sooner had the new school building been occupied than it became necessary also to build a new residence for the Sisters. The house, a brick structure, was built in 1872, and paid for in part out of the estate of Father Bredeick and in part out of the parish treasury. Scarcely had the above mentioned buildings been completed when they were threatened with destruction. In May, 1873, a great conflagration consumed nearly one-half of the town of Delphos, the flames carrying devastation with them in every direction. Thrice the church began to burn and the fire was as often extinguished. Once also the school caught fire and very narrowly escaped the fate of so many other buildings in the town. It was then that the pioneer log chapel, the frame school and Sisters' house—the one occupied by them at the time—were destroyed. In September, 1874, the Sisters of St. Francis were succeeded by the Sisters of Notre Dame as teachers in the parish school, and have remained in charge of the girls' department ever since.

In 1875 the present organ was bought for \$2,800. By this time the log church, begun by Father Bredeick and brought to completion by his successors, had become not only antiquated but also much too small to accommodate the steadily increasing congregation. When Father Hoeffel first proposed to his flock the subject of building another church, adequate to their wants and in keeping with their means, he met with considerable opposition, quite a number of the opponents insisting on a division of the parish and a second church, to be built in the western portion of the town. After considerable delay and discussion the first proposition finally prevailed—to build a brick church on the site of the old one, large enough to accommodate all. The building project took form in 1878, when plans for the present edifice were adopted. The execution of the design was committed, in September, 1878, to Francis Heitz, a practical builder, the son of John H. Heitz, mentioned before in this sketch as having built the first church for St. John's parish. The various contracts were sublet to responsible parties, and all gave perfect satisfaction. The old church was torn down to make way for the new, and a frame building, 56 x 110 feet, was erected to serve as a temporary place of worship till the completion of the new church. The building was used for the first time on Palm Sunday, 1879. On June 15 of the same year the cornerstone of the new church was laid by Bishop Gilmour. Work was then pushed without intermission for one year and eight months, under the watchful eye of Father Hoeffel and the superintendent, Mr. F. Heitz, and brought to completion in the fall of 1880. The splendid edifice was dedicated by Bishop Gilmour on Sunday, January 16, 1881. Although the ceremony took place on a midwinter day, it made the participants—pastor and people—aglow with keenest joy. It was "the day the Lord had made" for their special happiness, for it brought to a successful close the grand work which had taxed the prudence and care of those directly connected with it, and which tested the generosity of all. St. John's could now point with just pride and satisfaction to a church that was without question at that time the largest and finest in the diocese of Cleveland, a distinction it held for fully ten years.

St. John's Church has a seating capacity of 1,800, and stands on a plot of ground 280 feet square. It is 193 feet long, 100 feet

across the transept and 78 feet wide in the nave; its architecture is Romanesque. It is built of brick, with a generous amount of artistic stone trimming. The cruciform broken lines, the numerous graceful turrets and the general harmony of the details give grace and unity to the imposing edifice. It is surmounted by a beautiful spire, which, with the resplendent cross, reaches a height of 222 feet. The tower clock cost \$2,000. The contracts were let at a time when building materials, etc., were the lowest, yet the building cost \$60,000, exclusive of gratuitous labor and material, which at a fair estimate would bring the cost of the church—not taking into account the altars, pews, etc.,—up to \$100,000.

The interior of the church is grand. The groined ceiling, 58 feet from the floor at the highest point, is divided into arches, which are supported by ten fluted and foliated columns. The sanctuary is octagonal in form, and richly adorned with beautiful altars, paintings and statuary, the last being special gifts from parishioners. The canopy over the main altar adds much to its beauty, as does also the splendid oil painting of the Last Supper, on the front of the altar table. The canopy and carved communion railing together cost over \$2,000. The church itself is also frescoed and ornamented in excellent taste. The artistic stained glass windows and Stations are all gifts from members of the parish.

After the completion of the church Father Hoeffel turned his attention to the wants of the parish school. The steady increase of school enrollment forced the erection of another building. Work was therefore begun on it in 1887, in spite of strong opposition regarding the question of site, and finished by September of the following year. The well arranged brick building cost about \$12,000. Six Sisters of Notre Dame, besides four lay teachers, have charge of the schools. The latter are paid out of the District School or public fund.

On January 3, 1889, St. John's parish was made a rectorate, with Father Hoeffel as its first irremovable rector—a well merited distinction. On September 12, 1894, the parish celebrated with great eclat the 50th anniversary of its foundation by Father Bredeick. On this occasion Father Hoeffel informed his congregation that he donated three bells in memory of the three pastors of Delphos, and paid for the recasting of a fourth bell, in order to

bring its tone into harmony with the chime of five bells now belonging to the church. Fifty years before, the Catholic pioneers of Delphos had but a small log chapel in the almost unbroken forest, with poverty and privation for their lot; now the remaining few, and their successors, can boast of a magnificently equipped church and other parish buildings, second to none in the diocese; a flourishing parish, and an enterprising, well-to-do growing community. What a change brought about in half a century!

The following priests were attached to St. John's parish as curates: The Revs. Elias Maesfrancx, 1867-68; P. O'Mara, 1886-88; A. Heuchemer, 1891-92; M. Philippart, August, 1892, to December, 1899; Joseph B. Alten, December, 1899, to June, 1900; and since July, 1900, the Rev. Frederick A. Houck. The parish now numbers about 500 families.

DESHLER, HENRY COUNTY.

IMMACULATE CONCEPTION MISSION CHURCH.

Deshler was first attended from Providence, Wood County, as a Station in 1871 by the Rev. Henry D. Best, who said Mass in private houses for the few Catholics then living in the village. In 1875 he donated two lots, and on one of them built a small frame church. It was then thought that, with a church located at Deshler, Catholics would be induced to settle there. But the contrary proved to be the case, as the few Catholics who then lived there, and whose main support depended on a local barrel factory, were obliged to seek a livelihood elsewhere, owing to a collapse of that concern in 1877. For some years the prospects for Catholicity in Deshler looked gloomy indeed, the mission having lost about one-half its Catholic population. This was at the time the Rev. H. Kolopp, resident pastor of Providence, had charge of the Mission (April, 1877, to August, 1883). Deshler was then assigned to Custar as a Mission and so remained until January, 1893. Since that time it has been attended from North Baltimore. In 1896 the Rev. Joseph B. Alten took up a subscription for a new church and site. The latter (three lots) was secured in June, 1897. In September of the same year the Rev. John P. Hauptert took charge of the Mission and during the fall of 1898 built the present brick

church (36 x 55 feet) at a cost of about \$3,500. Its cornerstone was laid by Mgr. Boff, V. G., on September 11, 1898. The dedicatory ceremony was performed by Bishop Horstmann on Thanksgiving day, November 30, 1899. Since the completion of the attractive church, the Mission of Deshler has improved and is steadily growing. The following priests have had charge of the Mission: The Revs. H. D. Best, H. Kolopp, H. Doerner, J. Sproll, M. Vollmayer, J. J. Wonderly, J. B. Alten, and, since September, 1897, the Rev. J. P. Hauptert.

DOYLESTOWN, WAYNE COUNTY.

STS. PETER AND PAUL'S CHURCH.

The origin of the present flourishing congregation at Doylestown dates back to the year 1827, when a number of Catholic families, originally from Maryland, settled in Chippewa Township, Wayne county. Among them was the family of George Whitman, who had come to Ohio in 1826, and rented a farm near Canton. In a short time a Catholic settlement was formed which for many years was known as Chippewa. It was located about one mile southwest of Doylestown. Chippewa was attended for the first time in 1827, and then only for a short period, by the Rev. Francis Marshall; he came to visit his brother, Peter, who had settled there in the early spring of the same year. During his visit Father Marshall said Mass in the log cabin of George Whitman. For nearly one year after his departure the pioneer Catholics of Chippewa were without spiritual attendance. The Rev. John A. Hill, of Canton, was then commissioned by Bishop Fenwick to attend Chippewa, which he did until his death, in September, 1828. Under his direction a log chapel, or church, 28 x 40 feet in size, was erected on a plot of land donated by Peter Marshall and two sons of George Whitman. The chapel served its purpose over twenty years. Father Hill's successors in the attendance of Chippewa, until 1837, were the Revs. T. H. Martin, J. M. Henni, V. De Raymacher, P. O'Bairne and F. S. Hoffmann—all of Canton. In June, 1837, the Rev. Basil Schorb was appointed the first resident pastor of Chippewa, with charge of many missions in Stark, Portage, Summit and Richland counties. He lived with the family

of Peter Marshall for about one year, when a two-story log house was built for him near the above mentioned log church, which was located four miles from the Marshall home. Father Schorb resigned his charge in 1842, and returned to his native Pennsylvania. Chippewa then became a Mission, and as such was successively attended from Akron, Massillon, Canton and Wooster. In 1849, whilst the Rev. A. Campion attended the Mission from Wooster, it was resolved, on the urgent advice of Bishop Rappe, to build a brick church in the village of Doylestown, and on its completion to abandon the log chapel at Chippewa, as most of the twenty-two families composing the Mission lived near the former place. The site chosen comprised five acres of land, secured to serve all parish purposes. The cornerstone of the church, 36 x 60 feet, was laid on July 8, 1849, and the edifice itself was dedicated just one year later. It cost about \$4,000. In February, 1854, the Rev. N. Ponchell was appointed resident pastor, and remained till January, 1855. Then Doylestown was again made a Mission for a short time, from March until June, 1855, when it was attended from Navarre (Bethlehem) by the Rev. Peter Kohler. In July, 1855, the Rev. E. W. J. Lindesmith was sent to Doylestown as resident pastor; it was his first charge. From Doylestown he also attended a number of missions in Wayne and Stark counties. He was succeeded in February, 1858, by the Rev. Joseph Lais, who remained at Doylestown as resident pastor until 1862. He was then transferred to Canal Fulton, whence he attended Doylestown as a Mission. till June, 1866. Then the Rev. Peter Kolopp was appointed resident pastor of Doylestown—June, 1866, to August, 1870. His successors were the following priests: The Revs. Nicholas Flammang, August, 1870, to September, 1871; Charles Seltzer, September, 1871, to June, 1881; Michael Becker, June, 1881, to December, 1882; Charles Seltzer (second time) January, 1882, to June, 1893. The Rev. Michael Becker had temporary charge from August till November, 1893, when the present pastor, the Rev. E. W. J. Lindesmith, received his appointment.

During the pastorate of Father Seltzer a larger church became a necessity, as the one built in 1849 had become too small and quite "antiquated." Some opposition was shown at first, but it was soon overcome, as by far the larger number of parishioners

avored the project. The new church was built on the site of the old one, which was torn down; during the process of building, services were held in the school house. The cornerstone of the new church was blessed by Bishop Gilmour on Sunday, September 30, 1877. The beautiful Gothic structure, 56 x 110 feet in size, was finished in June, 1879, but was not dedicated until October 22, 1880, Bishop Gilmour performing the ceremony. The church, with its furnishings, cost about \$13,000. The various branches of the Whitman family, and the Marshall family, always special benefactors of the parish, contributed over \$3,000 towards the building fund. It was the third church they helped to build—the first at Chippewa, the second and third at Doylestown.

A parish school was established during the pastorate of Father Lais. It had a fitful existence, and was finally closed, as the small number of children that could attend—most of the families living in the country—did not warrant the expense of engaging a teacher.

The parish has long since been out of debt, and owns as finely situated church property as any parish of its size in the diocese. It now numbers about 85 families.

DUNGANNON, COLUMBIANA COUNTY.

ST. PHILIP'S CHURCH.

The congregation of Dungannon was the first organized within the present limits of the diocese of Cleveland. Its history dates back to the year 1817, when the Rev. Edward Fenwick, a Dominican Father, known as "The Apostle of Ohio," paid his first visit to the Catholic settlers in Columbiana county. In fact the congregation antedates the village of Dungannon, and was generally known to the early missionaries, who visited that part of Northern Ohio, as "the Catholic settlement near Lisbon," which was then as it is now, the county seat of Columbiana county. The settlement was so called, regardless of the fact that its first place of worship—a log cabin—was located nearly seven miles from Lisbon. To avoid a repetition of its early history here, the reader is referred to Chapters II¹ and III² of this volume.

(1) P. 9.

(2) Pp. 25, 30, 48. See also "Church in Northern Ohio," pp. 263, 266, 269, 292, 303.



ST. PHILIP NERI'S CHURCH AND PASTORAL RESIDENCE, DUNGANNON.

For nearly three years the log cabin above referred to—the home of Daniel McAllister—served as a place of worship. Within this humble enclosure the early Catholic settlers of and near Dungannon assembled to hear Mass, and to receive the Sacraments at the hands of Fathers Fenwick and N. D. Young, the latter visiting the settlement at regular intervals for nearly three years. In 1820 the Catholic settlement was composed of about fifteen families. Among them, besides that of D. McAllister, were also those of P. Fitzpatrick, John and James Brennan, James McMullon, William and John Stewart and Peter Tiernan. About 1824 a number of German families, from Western Pennsylvania, settled at Dungannon, viz., the families of Messrs. Wiss, Meister, Hoffman, Gasser, and of U. Walsen, M. D., the maternal grandfather of the Rev. E. W. J. Lindesmith, present pastor of Doylestown. In 1820 a brick church, 30 x 40 feet, was built under the direction of Father Fenwick. It was the first Catholic church erected in Northern Ohio, since 1751, when the Jesuit Father De la Richardie had a log chapel, or church, built for the Wyandot Indians located in the vicinity of Fort Sandusky.* Its design was the plainest, its floor of brick, and its outfit the simplest. With the increasing number of families it soon proved too small, hence about the year 1827 its seating capacity was considerably enlarged. This was done under the direction of the Rev. T. H. Martin, O. P. (who succeeded Father Young), by building a gallery around three sides of the interior, the walls having been raised about ten feet. The church was dedicated to the Apostle St. Paul. The Dominican Father, John H. M. McGrady, had charge of the Mission from November, 1830, until February, 1834, when Dungannon was attended for some months, in 1834 and 1835, by the Rev. J. M. Henni, of Canton, and a few times by the Rev. E. T. Collins, of Cincinnati; and then from Somerset, Perry county, by the Dominican Fathers, among whom were the Revs. V. De Raymacher, J. S. Alemany, T. H. Martin and A. Fahey. Their attendance ceased in August, 1835, with the appointment of the Rev. James Conlon as pastor of Steubenville, with charge of Dungannon, which he visited monthly. In 1842 he was appointed resident pastor of Dungannon, and filled that position until 1849, when he was called to Cleveland, to assist in

(*) P. 2, this volume.

pastoral work at the Cathedral. During Father Conlan's time St. Paul's church again became too small to accommodate the growing congregation. The village of Dungannon was platted in 1833, about one mile west of St. Paul's church. The congregation having determined to build a new and larger church, a site was chosen on an elevation in the village. Philip Ehrhart donated the land for that purpose; it comprised one acre. The church was commenced in 1846, the Rev. J. H. Luhr, of Canton, laying its cornerstone on August 15. Before the building was completed Father Conlan was removed to Cleveland, in 1849, as above stated. For nearly one year (1847-48) the Rev. J. Vincent Conlan assisted his cousin, Father James Conlan, in attending Dungannon and its missions. In 1849 the Rev. James Monahan succeeded Father Conlan in the pastorate of Dungannon. He brought the church to completion the following spring, when it was dedicated by Bishop Rappe, who placed it under the patronage of St. Philip Neri. At that time the Rev. Jacob Ringeli, a Sanguinist Father, attended to the spiritual wants of the German families of the parish for some months. He came for that purpose from Randolph. It was he also who sang the first Mass in the new church—on Christmas, 1849.

As before stated, the first church (St. Paul's) was built in 1820. It was located on a two-acre plot of land, donated by Daniel McAllister, Sr. The cemetery was laid out in the rear of the church, near which the first pastoral residence also stood. Daniel McAllister was the most prominent among the first Catholic settlers in Columbiana county. He came from Ireland in 1812, resided for about three years at Pittsburg and then located in the wilds of Columbiana county, on land he had bought from the Government, near the village of Dungannon. For years his log cabin was the stopping place for the priests who attended Dungannon, and even for some time after his death. He died January 7, 1823, aged 75 years. The same hospitality was extended for many years by his son, Daniel, whose home was also a log cabin; under its humble roof Bishops Fenwick and Purcell were frequently lodged. Mr. McAllister contributed generously at all times towards the parish church. He died August 26, 1863.

Father James Conlan's pastorate covered a period of about fourteen years, exceeding in duration that of any other resident pastor of Dungannon. It began at a time when there was consider-

able disorder in the parish, owing to much intemperance on the part of many of the Catholic laborers engaged in digging the Sandy and Beaver Canal through that part of Columbiana county. Although they increased the numerical strength of the parish considerably, yet they added not a little to the trials and sorrows of their pastor, by their excesses as well, so that their advent was not altogether an unmixed blessing. Father Conlan's zeal and earnestness, however, induced many of these victims of intemperance to take the total abstinence pledge, and thus saved them from spiritual and temporal ruin. He was the "Father Mathew" of his missions and his memory was blessed for his good deeds and kindness of heart long after he had departed from his once turbulent charge.

With the opening of the new church the use of St. Paul's ceased. The actual cost of the church, a brick structure, was only about \$2,500. This was owing to the fact that the teaming and much of the building material had been furnished without charge by members of the parish. For a few months in 1852, Father Monahan had the Rev. Michael Kennedy as his assistant in attending the missions attached to Dungannon, viz., Summitville, East Liverpool, Youngstown, etc. Father Monahan was transferred to another charge in October, 1852, and Father Kennedy became his successor. In December, 1853, the Rev. William O'Connor succeeded Father Kennedy and shortly after received as his assistant the Rev. Francis Stroker, who attended the above mentioned missions. In July, 1855, the Rev. Philip Flum was appointed their successor. During his pastorate, which lasted until February, 1858 (when ill health forced him to resign), a house was bought in the village of Dungannon, near the church, to serve as the priest's residence; the purchase was made in 1856. Previous to this time the pastors of Dungannon resided in a frame house which was built during the pastorate of Father Conlan, and was located at the rear of the old church site. The Rev. W. Fehlings was the next resident pastor. His stay was very short—from February till May, 1858. Following is a list of resident pastors from that time to the present: The Revs. Peter Kreusch, June, 1858, to April, 1859; Nicholas Moes, April, 1859, to July, 1861; G. Peter, July, 1861, to June, 1864; F. C. Ludwig, October, 1864, to February, 1867; G. A. Spierings, April, 1867, to September, 1869; Edward

J. Vattmann, September, 1869, to October, 1877; J. G. Vogt, October, 1877, to January, 1888; A. Langevin, February, 1888; Edmund F. Rohan, March, 1888, to February, 1889; J. P. O'Connor, February to August, 1891; E. W. J. Lindesmith,* August, 1891, to November, 1893; John Baumgartner, November, 1893, to August, 1898. The present pastor, the Rev. Albert Andlauer, succeeded Father Baumgartner immediately on the latter's departure. During the intervals, as above noted, when Dungannon had no resident pastor, it was attended from Summitville as a Mission.

A parochial school was established during the pastorate of Father Flum. He taught it himself in an abandoned shoe shop (a small frame building) which stood on the pastoral residence lot. When he left, the school was closed and was not re-opened until the advent of Father Moes. For the purpose of using the brick of the old church for a school building he had the venerable relic—the first church in Northern Ohio—torn down in 1859, as it had not been used since the completion of the new church, in 1849. However, as the bricks were not covered the following winter's frosts rendered them useless; hence the proposed brick school house was not built by Father Moes. His successor, Father Peter, built a frame school house in the rear of the present church, and filled the post of schoolmaster. It served as the parish school building until 1877, when for lack of means and because of the small number of children that could attend, it had to be closed, and has never since been re-opened. During Father Vogt's pastorate many improvements were made on the church property and paid for. They included repairs on the church itself, which had been struck by lightning in June, 1879, entailing a loss of about \$600. The interior of the church was completely and very tastily remodeled, in 1886, at an expense of \$2,500, on plans submitted by Architect Ginther. The entire cost was paid by special donations, subscriptions and a church fair, shortly after the work was finished. The handsome stained glass windows, the artistic statuary, frescoing, three new altars and the communion railing comprised the improvements and made the interior very attractive.

*Father Lindesmith is a native of Columbiana county, was admitted to his First Communion and received Confirmation in St. Paul's Church near Dungannon. The writer is indebted to him for much of the early history contained in the parish sketch of Dungannon, as also for the outlines of its first church, from which the artist was enabled to produce its picture, which appears in this volume.

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